Saturday Review

JUNE 21, 1958 / 25¢

SR's Annual Survey of University Presses:

THE ARSENAL OF DECISION

COMPANION TO POLICY

By Louis M. Lyons

A RUSSIAN PROPOSAL

By Yuri V. Kovalev

VIEW FROM THE "IVORY TOWER"

By Glenn A. Olds

Jean Cocteau (See "Cocteau, Gabo and Giedion.")

THE NEWSPAPERMAN AND THE SCHOLAR

By Allan Nevins

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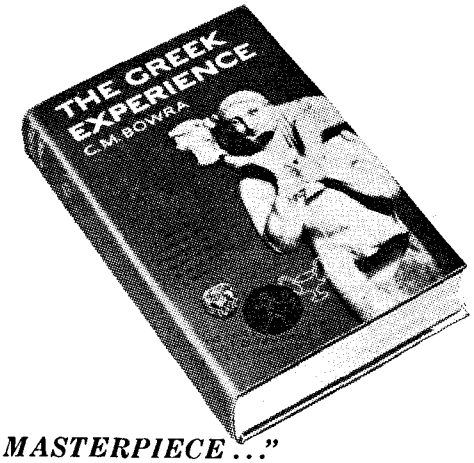

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Editor at Large

Today's column is FOR MEN ONLY.

Gentlemen, I want to recommend a new novel called "Gingerbread Man," by Ellen Theroux Ferber, an eye-opening reminder of what it is like to be a man in the matriarchy that present-day America sometimes seems to have become.

It is the story of one man's life and what was made of that life by the women in it: his mother, his college sweetheart, his best friend's wife, and the woman he marries and the woman he loves – not every man being lucky enough to have these last two one and the same.

Virginia Kirkus, that sapient reviewer, says the book is "certainly for women." As much as I ordinarily respect her judgments, I have to disagree with this one. Virginia Kirkus, after all, is a woman herself. And women already know too much about how to run, and occasionally ruin, a man's life. It would be a pity if they picked up any new tricks from this book.

For "Gingerbread Man" shows plainly who is the master of whose fate, who is the captain of whose soul. Its ending, where all of this becomes clear, is one of the most scarifying I have read in current fiction.

The book's title comes from the story of the gingerbread man who was swallowed by a fox. Mrs. Ferber's gingerbread man, however, is eaten by a bevy of vixens.

So, gentlemen, read his story and learn how you may profit from his example to save yourselves. It may not be as late as you think.

L. L. Day

EDITOR-AT-LARGE

"Gingerbread Man" ($3.95), by Ellen Theroux Ferber, is published by Doubleday & Co., 575 Madison Avenue, New York 22, N. Y. Copies may be obtained from your own bookseller or from any of the 30 Doubleday Book Shops, one of which is located at Bishop's Corner in West Hartford, Conn. Look for the book with the giant safety pin on the wrapper.

The Saturday Review

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The SATURDAY REVIEW, published weekly by Saturday Review, Inc., 25 W. 45th Street, New York 36, N. Y. Harrison Smith, President; J. R. Cominsky, Publisher, Executive Vice President and Treasurer; Norman Cousins, Vice President; Nathan Cohn, Assistant Treasurer and Business Manager; Robert A. Burghardt, Advertising Director; Bert Garmise, Circulation Director; Ray Goodman, Circulation Manager; Marion Urmy, Assistant to the Publisher. Subscription $7 a year; $8 in Canada. Member Audit Bureau of Circulation. Vol. XLI, No. 25, June 21, 1958. Re-entered as second class matter January 11, 1952 at the Post Office in New York, N. Y., with additional entry at Philadelphia, Pa., under the act of March 3, 1879. Indexed in the "Readers Guide to Periodical Literature."

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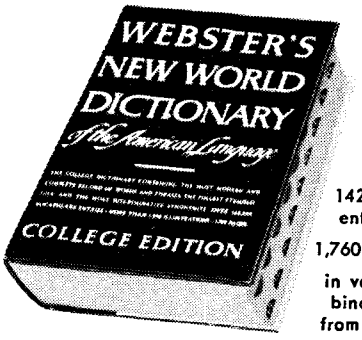

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TRADE Winds

THIS week the men and women who run the university presses of the country are in New Haven holding their annual meeting and helping Yale University Press celebrate its fiftieth birthday. As part of that celebration, Yale will present each visitor with a new edition of a pamphlet first issued in 1920. It is titled "The Story of the Yale University Press Told by a Friend." That "friend" was one of "Father's" sons, Clarence Day, Jr. and the pamphlet contains the now-famous paragraph beginning: "The world of books is the most remarkable creation of man." It also contains a short paragraph: "Any great university might well be proud to go into publishing. Indeed it is more appropriate for universities to do it than business men."

While the delegates to the meeting of the Association of American University Presses are considering all kinds of weighty problems, here are some notes that for the most part deal with the lighter aspects of publishing.

• • In "Springdale," the name used to hide the identity of a real community reported on in "Small Town in Mass Society" (Princeton), there are three book clubs. The Monday Club is the oldest and membership is determined largely by heredity. The Tuesday Club was formed about twenty years ago by some ladies who couldn't get into the Monday Club. The Wednesday Club's membership consists of ladies too new to the town to get into the Tuesday Club. However, lest any publisher waste time trying to learn the real name of the town that has three clubs devoted to books, we must note sadly that each purchases just one book a month to circulate among its members.

• • Book advertising is certainly restrained and polite compared with what it once was. In the latter part of the nineteenth century, Herman Kogan relates in "The Great EB" (Chicago), one competitor began an advertisement: "The blundering Britannica'. . . . An Expensive, Cumbersome, and Almost Useless Work t Practical People." The publishers of EB in turn called one of the competing sets "An Unsafe Guide."

• • The Japanese language contains many loan words from Chinese and, says Herschel Webb in "An Introduction to Japan" (Columbia), "An interesting class of Chinese derivatives contains words coined in Japan to meet the demands of modern science and technology." For example, the Japanese word for fountain pen means "ten-thousand-year brush."

• • Also on the subject of language is the fact, reported in "American English" (Oxford), by Albert H. Marckwardt, that today English is the first language of 230 million people. In 1750 it was fifth among the languages of the Western world. Now it is first. Mr. Marckwardt thinks that its real development in the future lies in its use as a universal second language. In support of English as a candidate for this position he cites the fact that about three-fifths of th world's radio stations broadcast English and three-fourths of the world's mail is written in English.

• • Before the University of Hawaii Press's "Hawaiian-English Dictionary" was finally published, one of the authors left for the South Seas to carry on his semantic studies. Six months after publication of the dictionary, he saw his first copy when a sodden one was washed up on the beach of an island during a storm. The press swears it did not just cast the book upon the waters.

• • A South American customer overpaid an Iowa State College Press invoice, explaining that he had to send even dollars. He asked that the remainder be used to buy flowers in his name for the most beautiful young lady working for the press. Diplomatic executives decided it was safer to buy candy for all the women employes.

• • Two presses can certainly vouch for the contents of their new books:

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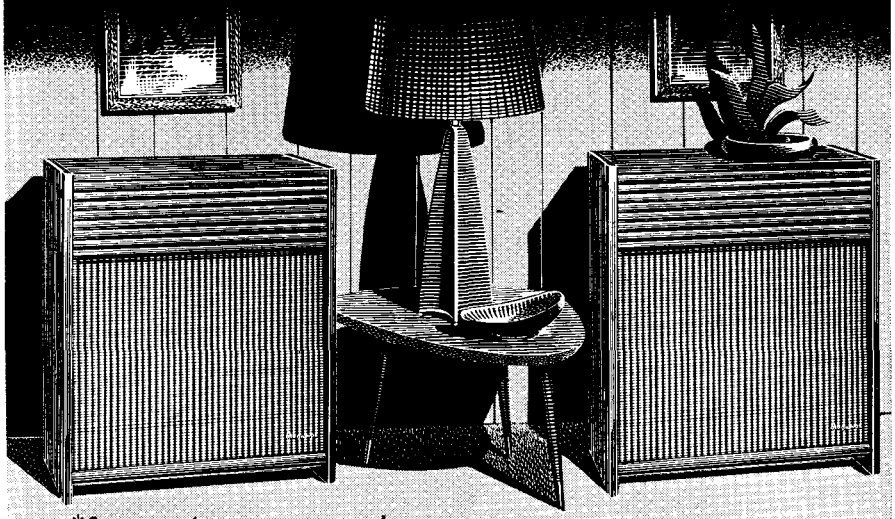

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In "The Tarantula" (Kansas), by William J. Baerg, the author says that tarantulas do not jump, seldom bite, and if they do the bite of most species is harmless to humans. He wrote this after inducing several of the creatures to bite him. At Wayne State University Press, a book takes its title from an old lumberjack recipe, "Vinegar Pie." The contents (of the pie, not the book) consist of sugar, vinegar, cornstarch, eggs, butter, water, and nutmeg. Editor Georgiana Strickland made one, the staff sampled it, said it tasted like lemon pie with a dash of apple cider.

• • If anyone asks you, you can tell them that Louis Moreau Gottschalk was America's first pianistic genius, about 100 years before Van Cliburn. Gottschalk's almost incredible story is told in "Where the World Ends" (Louisiana State), by Vernon Loggins. In 1853, when Gottschalk was only twenty-four, P. T. Barnum offered him $20,000 a year and expenses. He once fooled the Boston critics by playing something by Beethoven when the program called for a composition of his own. Not one noticed it.

• • For "The Face of Minnesota" (Minnesota), John Szarkowski photographed thousands of citizens of the state as they engaged in all kinds of activities. Most of the people were not intended to be identified in the book. It was in proof before someone on the Minnesota Press staff noticed that right in the foreground of a picture taken at a suburban shopping center was a fellow staff member.

• • "Madstones and Twisters" (Southern Methodist) contains some very tall tornado tales. There is the one of the fellow who, being smashed around by a twister, suddenly heard music. It was his new player piano. The suction of the storm was operating the foot pedals and it was playing, appropriately, the old hymn "Nearer My God to Thee."

• • Teen-age authors being all the rage, why shouldn't a university press have one, too? Texas does. He is John Holmes Jenkins III of Beaumont. He was born in March 1940, and his book is "Recollections of Early Texas," being memoirs of his great-great-grandfather. It was published just three days after Jenkins got his high-school diploma. He started work on the book at fourteen and J. Frank Dobie says: "Many a Ph.D. thesis shows less scholarship and less intelligence."

• • "Tar spot" is the name of a seaweed that lives on rocks rather

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high up the beach and looks exactly like its name. The "crisp color changer" is a seaweed that turns bluish green when removed from the water and discolors other plants that come into contact with it. The seaweed called "oyster thief" deserves its name. It is a globular sac which acts as a float. It attaches itself to young oysters, lifts them, and floats them out to sea. All this, and much more about seaweed, we learned from "Seaweeds at Ebb Tide" (Washington), by Muriel Lewin Guberlet.

• • One never knows what one will learn from a book. Take an unlikely title such as "A History of Dairy Journalism in the United States, 1810-1950" (Wisconsin), by John T. Schlebecker and Andrew W. Hopkins. You'll learn not only that, before 1911, ninety-two different dairy periodicals began publication, but also that the ice cream cone made its debut at the St. Louis World Fair of 1904 and that the first successful centrifugal cream separator appeared in America in 1879.

• • Under the direction of Milton R. Konvitz, a four-volume "Liberian Code of Laws of 1956" has been completed and published by Cornell. The code is based on western law, but also had to provide for the aborigines of the hinterland, and so it contains sections such as this: "Trials by native ordeal in which the bark sassy-wood is administered internally are hereby prohibited. . . . Ordeals which are of a minor nature and which do not endanger the life of the individual are permissible. . . . A person desiring to practice as an ordeal doctor shall undergo tests to be given by the Department of the Interior to establish the applicant's competency and skill. On passing such tests, the applicant will receive from the Department a certificate which will authorize him to perform ordeal trials and will entitle him to the fees to be assessed by the authority granting the ordeal."

—Fon W. Boardman, Jr.

Solution of Last Week's

Kingsley Double-Crostic (No. 1264)

Elsa Maxwell:

HOW TO DO IT

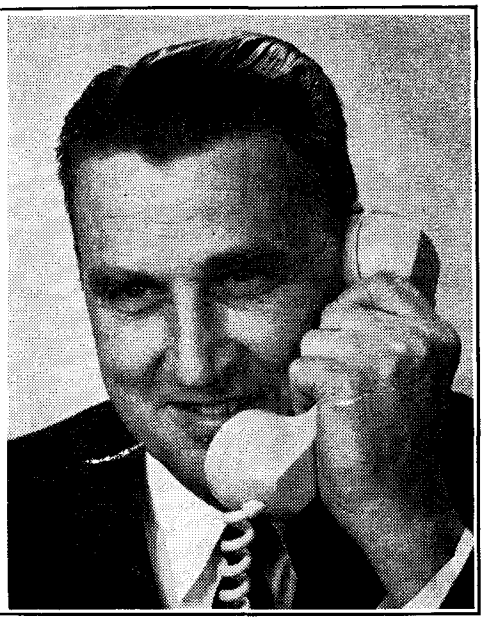
("*Analyzing Some Parties*")

Money doesn't make a good party. You do. As in finance there is a sort of Gresham's Law at work: In entertaining it is not bad money, but money badly spent, that will condemn the most expensively backed party to social oblivion.

Low telephone earnings do not mean low rates

Good telephone earnings do not mean high rates

The best service at the lowest cost in the long run depends on good earnings



Many years ago the Bell System pledged itself to provide the best possible service at the lowest possible price.

We meant it then and we mean it now.

Today, more than ever, it is evident that the best service at the lowest cost in the long run depends on good earnings.

To a considerable extent the public, and we are afraid many who should know better, have come to think that low earnings mean low rates and good earnings mean high rates.

Yet few people have the idea that the lowest earning soap company makes the best and cheapest soap. Or the lowest earning meat packer makes the best and cheapest hams. Or that the lowest earning company in any line makes the best and cheapest products and renders the best service.

It doesn't apply to the telephone business either.

There are many ways in which telephone users benefit in both the cost and quality of service through good earnings for the telephone company.

BELL TELEPHONE SYSTEM

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COLUMBIA

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People of Coal Town

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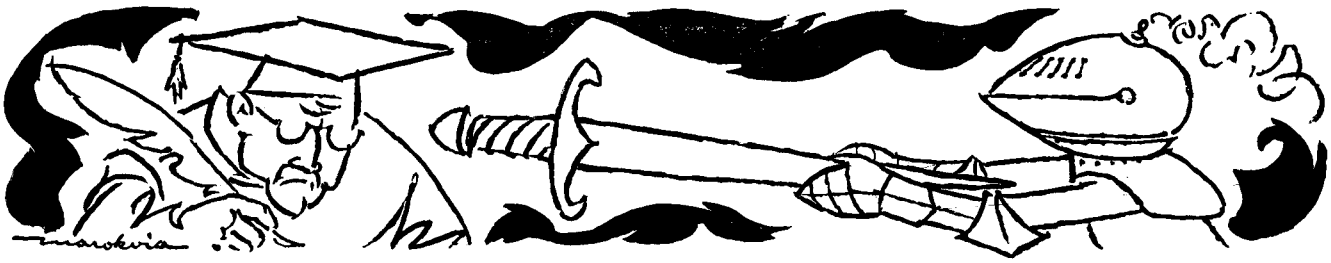
ARSENAL OF DECISION

SR's Annual Survey of the University Presses

THE NEWSPAPERMAN AND THE SCHOLAR

To make decisions we need facts and ideas. The chief forcing-house of ideas is the university. And one of the repositories of universities' ideas—the real "arsenal of decision"—are the books published by the university presses, which have since World War II largely emerged from "dry-as-dustdom" to play an evergrowing role in American intellectual life. But what is always needed are bridges, built between the riches in the catalogues of the university presses and the councils of those fellow-citizens who read, reflect, and determine the policies which govern our society for generations to come. This year The Saturday Review *dedicates its University Press Survey to this task of bridge-building. The general editor of the University Press Survey is Dr. Glenn Olds, president-elect of Springfield College, Massachusetts, whose editorial, "View from the 'Ivory Tower'," can be found on page 26.*



By ALLAN NEVINS

SOME of us look back over the tumultuous decades with a sense that if history can make us wise, we should be wise indeed. We look back over two world wars; over the birthpangs of twenty new nations; over revolutionary shifts in the balance of continents; over the acceptance of the Welfare State at home and the first strong world organization abroad; over the advent of the nuclear age. We look back to the misty peaceful pre-war period, which Winston Churchill among others has described, when a uniformed man in the streets was a rarity, when people traveled everywhere without passports, when the airplane, the wireless, and the income tax were innocuous toys, when nearly all American wealth was devoted to peaceable pursuits; when a happier optimism, a more innocent wonder, filled the world than now seems possible.

Fortunate are those who in this period have known one guiding tradition. As I have known two, the journalistic tradition and the academic tradition, it seems fitting to venture a few observations on their special characteristics, and the lessons one may teach the other. Especially I would emphasize the lessons that Academe may learn from the great tradition of the press as it comes down to us from the days of Defoe and Addison.

At first glance the traditions of journalism and scholarship seem completely unlike: journalism so bustling, feverish, and content with daily oblivion; the academic world so sheltered, deliberate, and hopeful of enduring products. It is true that both are concerned with the ascertainment and diffusion of truth. In journalism, however, the emphasis falls on a rapid diffusion of fact and idea; in academic work it falls on a prolonged, laborious ascertainment.

When I left *The New York World* in 1931 to come to Columbia University, the contrast struck me with a shock. "We always have to write from a half-knowledge of the facts," Rollo Ogden (editor first of the *New York Evening Post*, then of *The New York Times*) had once lamented to me. Suddenly I was transplanted to a field where we were expected to gain a full knowledge of the facts. The journalist works to an exigent deadline in headlong haste. "We can't wait until we get everything exactly right just before the day of judgment," Samuel Bowles says in one of his letters. The academic world disdains deadlines. It does this so completely that many a scholar has gained fame by the great work he planned to write but never wrote, like Lord Acton with his history of liberty.

So great is the contrast that each tradition appeals to a special temperament. Many a newspaperman, like Frederick Jackson Turner, has gone to the academic world with a sense of relief; many a university man, like Carl Van Doren, has moved into the

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"This is my husband—he's in Automation."

world of journalism with elation. Lord Bacon pointed out this temperamental difference three centuries ago. "Some minds," he wrote, "are proportioned to that which may be dispatched at once or within a short return of time; others to that which begins far off, and is to be won with length of pursuit." A few temperaments bridge the gap: Douglas Freeman, for example, journalist half the day, a scholar immersed in sustained tasks the other half. In general, however, they are alien to each other.

The journalistic tradition which I shared for fifteen years had been molded in America by powerful men of diverse endowments. The humblest newspaperman was aware that James Gordon Bennett had instilled into journalism a spirit of enterprise that made news-gathering a passion; that threw into a thousand dark corners the lantern rays of a driving, indefatigable, critical search for facts. Every newspaperman knew that Horace Greeley had made his *Tribune* a tremendous engine of democracy: the spokesman of the laborer and farmer, the foe of privilege, the tireless antagonist of slavery, the popular teacher in all the arts. Newspapermen knew that Henry J. Raymond, founder of *The New York Times*, had shaped his paper in Burke's belief that national unity and sound government depend on moderation and compromise. He used it to reduce antagonisms and promote workable agreements. Still more mightily did Adolph S. Ochs, who inherited the paper, use it to create an enlightened moderation. Newspapermen well recalled what eloquence William Cullen Bryant of the *New York Evening Post* had shown in vital causes; how effectively E. L. Godkin had thrust his lance into whatever was shoddy, vulgar, or corrupt; and what tempestuous crusades Joseph Pulitzer had headed.

The private in the ranks knew the fame of these generals. One private had the rewards, if also the toils, of carrying a musket under officers whose renown should extend far into the future: Rollo Ogden, Fabian Franklin, and Simeon Strunsky of the old *Evening Post*; Paul Elmer More and Oswald Garrison Villard of the *Nation*; Frank I. Cobb and Walter Lippmann of the *World*. He can testify to the dedication of these men to high public objects. He can testify also to their warm respect for the best learning in the academic world, and for the expertness of the university specialist. Of these men, Fabian Franklin had himself occupied a chair at Johns Hopkins at a time when a professorship there held a unique distinction. Simeon Strunsky was one of the most brilliant of Columbia's many brilliant sons.

The journalistic world is hungry, to a degree which university men hardly comprehend, for the solidity, exactness, and special expertness of the best scholars. It constantly strives to import into its columns as much of these qualities as it can get in proper form —for the form has to be suited to general consumption. It bids for academic contributors energetically but blindly, and receives all too feeble a response. A more intelligent collaboration is needed. The university might well undertake to bring the mass media—press, magazines, radio, television—into close relations with a large body of academic experts. The mass media want specialized knowledge, attractively presented; the specialists would gladly sell such knowledge, attractively presented, but know not how to reach the market.

When I went into university teaching it was with a dire fear of the specialists. I was afraid that I would meet Dr. Blank, the world's greatest master of Icelandic literature, and Dr. Dash, the preeminent authority on the price mechanism in Hanseatic commerce, and they would put the upstart down. Instead, I met Carl Becker, as broadly humane a scholar as the country ever produced. He had begun teaching in Emporia College. "I taught eighteen hours a week," he once told me. When I expressed amazement at the burden, he added: "It was easy. I didn't know anything then." At this I took heart; I didn't know anything either, but I might learn. And, studying Carl Becker, I began to understand what the academic tradition at its best, so far removed from stuffiness or pedantry, might mean. Like the journalistic tradition, it is largely expressed in the names of the remarkable men who have nurtured it.

A POOR world we should have without the best type of scholar, whose mind is given exactness by study and depth by long thought, but whose view is broad and whose spirit is mellow. Journalism has a special vitality of its own, in which alertness and quickness count most. Academic life has rather a vitality of underlying ideas and fertile discoveries. President McCosh used to ask about a new appointee: "But, mon, is he alive?" Think of asking that about Professor Bliss Perry or Professor Woodrow Wilson! Some years ago my friend Charles Warren published an essay, "A Plea for Personality in Professors," in which he lamented that the day of men like Francis J. Child, Nathaniel Shafer, and Charles Eliot Norton had passed away. Of course, such men are unusual. President Butler in his annual report for 1919 wrote that a fair supply of good teachers could always be had. "Of great teachers," he went on, "there are not many in a generation, and nothing is more certain than that such are born and not made. Once in a long

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while there appears a Huxley, or a Du Bois-Reymond or a William Graham Sumner." But such men are perhaps less rare than Warren or Butler supposed.

Certainly anyone at the University of Illinois in my day could find at least three examples of what a wise, ripe, exact scholar could be: Evarts B. Greene, later at Columbia, so austerely yet genially a guardian of truth as a sacred flame; Clarence W. Alvord, the spiritual father of the Mississippi Valley Historical Association and its *Review*; and Stuart P. Sherman, on one side a learnedly conservative critic of literature, and on the other a rebel exhorting students to follow the advice of Emerson's Aunt Mary Moody: "Do whatever you're afraid of." Anyone attending Columbia when as a young newspaperman I roomed on Morningside Heights could find other great scholars and humanists: William P. Trent in literature, Wesley Clair Mitchell in economics, and Charles A. Beard in government. Once later an almost fabulous figure took sudden physical shape in the Faculty Club, and then disappeared into the grave: nobody present will forget the electrifying experience of hearing John W. Burgess tell with marvelous eloquence, how, standing guard on the battlefield of Murfreesboro, with the dead and dying all about him, he conceived the idea that bloomed into the Faculty of Political Science.

Vitality and breadth the best university men do not need to learn. But as the world of journalism would gladly take gifts of expertness and exactness from academic sources, so the universities can learn something from the journalistic tradition. One lesson it might well learn is the importance of presenting facts and ideas in attractive garb. Sometimes a new discovery, a fresh hypothesis, is so abstruse that it defies popularization; sometimes it is injured by an expression that does not insist on dry analytic precision. But too often the academic tribe simply does not take the trouble to make its work decently alluring. Lincoln Steffens once wrote a brilliant fable which seems to me to be entirely wrong in its implications. He relates that he was walking down Fifth Avenue one fine day with Satan. Debonair, handsomely dressed, darkly compelling, Satan was in gay mood. Suddenly across the street appeared a man bearing a jagged fragment of Truth. Sharp-edged, it flashed and glittered in the sun. "Look, Satan," said Steffens, "that man has hold of some Truth. He could kill you with that if he tried!" But Satan was unperturbed. "No danger," he replied. "He will take that fragment home, chisel it, rub it, dull it, until it has no power whatever."

The fable is arresting, but all wrong. Truth, like the South African diamond, is a dull, cloudy pebble when first discovered. Long labor and the nicest art have to be applied to cut it into those well-polished facets which give it scintillating power. That labor and art the academician too often shuns.

The other lesson to be learned from the tradition of journalism is more important: it is a lesson in devotion to the public interest. Nobody ever worked on a newspaper of the finer type, from *The New York Times* to the *St. Louis Post-Dispatch*, from the *Raleigh News and Observer* to the *Arkansas Gazette*, without feeling that its responsible servants were continuously interested in the betterment of politics, the vindication of social justice, and the elevation of community life. From the day when an editor and a cartoonist smashed the Tweed ring, conscientious journalists have been conspicious in most of the reformative and constructive movements in public affairs. They have risked the libel suit, the enmity of influential groups, even, like Harry Ashmore, the mob. Think what so quiet and cultivated a man as George William Curtis did for the improvement of our civil service. Why? In part, because the tradition of journalism required it. No comparable tradition exists in our universities. But universities should be more than citadels of science, philosophy, literature, and the arts; they should be citadels with sally-ports for attack. And sometimes we university men, I fear, think too much of our note-padded cells, too little of the breastworks to be manned and armed.

ALLAN NEVINS: This June marks the "retirement" from Columbia University of one of America's most influential and prolific scholars, an historian and commentator who has written or edited more than thirty books in the last forty years. But Allan Nevins isn't solely an academician. He started out, in his twenties and thirties, as a journalist, writing editorials for the *New York Evening Post* and the *Nation*, serving on the editorial staffs of *The New York World* and the *New York Sun*. Eventually, in 1931, when he was forty-one, he assumed the post of professor of American history at Columbia University in New York City, which he has filled without interruption, except for short excursions to other American and British colleges and a stint with the OWI during the war. Dr. Nevins once said that he prefers writing history to biography, but his own special contribution is an inspired mingling of the two, in narratives which illumine events by means of personalites. Along the way he has picked up two Pulitzer Prizes, in 1932 (for "Grover Cleveland") and in 1937 (for "Hamilton Fish"). He has also been awarded the Scribner Centenary prize and the Bancroft prize for history, both in 1947. Since 1940 his main concern has been for the era of American empire-building, where one of his aims, to say about Nevins what Nevins once said of another historian, is "to invest the pioneers of American industry with the heroic radiance of the Elizabethen period or the Age of Pitt." This approach, developed in Nevins's biographies of John D. Rockefeller (1940) and Henry Ford (1954), shines a very different light on the giants of American finance from that employed by the "muckraking" and "New Deal" traditions. For Nevins, the moguls of the late Victorian age may have from time to time indulged in overstrenuous and abrupt methods, but they were creative entrepreneurs without whose abundant energies and organizational imaginations this huge continent could not have been mastered or America taken her present position as a superpower. Considerable rough weather has occasionally greeted this new "line," but as Dr. Nevins is as famous for the range and thoroughness of his researches as for his firm, readable prose, academic typhoons never faze him. Nor does he intend now to withdraw entirely into serener climes. He retains his connection as Professor Emeritus of History at Columbia, and in October will move to San Marino, California, to take up a new position at the Huntington Library. This article of Dr. Nevins, "The Newspaperman and the Scholar," is taken from an address made on June 4, at a testimonial dinner given him in New York City by his friends.

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Companion to Policy

By LOUIS M. LYONS, *Director of Nieman Fellows, Harvard University.*

THE news jolts us with suprise—that the French Republic could be taken over by a plot from Algiers; that the American Vice President should not be safe in South America; that it took a revolt in little Lebanon to reveal the futility of American foreign policy in the Middle East, and that our relations with Canada, after a century, should need emergency repairs.

Where have we been? Following the ball game? Watching the TV comedians? Betting on Mr. Nixon's chances? Certainly we have not been doing our homework, innocently expecting some one to do it for us. Only after many disillusioning shocks do we realize that neither our government nor most of our daily press is set up to do even its own homework.

In all South America a tiny handful of United States correspondents operate like firemen, to rush across a continent to the alarm of crisis or revolution, then return to their stations until the next alarm. In the whole subcontinent of India the United States press in May, 1958, was served by three full-time correspondents. The Russians have twice as many, the British more, even the Japanese and the Germans more than the U.S.

We had, to be sure, plenty of correspondents in Paris, but, to most, Africa has remained a Dark Continent or a tourist trip. Their home offices, like Washington, concentrated their attention on Moscow. The rest of Europe was taken largely for granted. Our reporting on Russia itself has been so focused on the skepticism of Mr. Dulles about the Kremlin that our information on Russia has hardly progressed from what Winston Churchill told us, fifteen years ago: an enigma wrapped in mystery. A correspondent, like Henry Shapiro, with a background on Russia and its language, is almost unique in our press corps.

We have no right to lay all the blame for our global ignorance on the press services. They are after all business enterprises. What is their market? Is there demand for more than they provide? Lester Markel, editor of that great reservoir of information, *The New York Times Magazine,* has a right to his demand that we educate better readers. Communication is a two-way street. We have been extraordinarily inattentive. Our newspapers have usually responded to a felt need by any large public. Once sputnik roused us to consider the state of our science and education, our newspapers began to develop a sudden rash of specialization in these fields.

Perhaps what Gertrude Stein said to a Nieman Fellow applies to all of us: Journalists, she said, are too immediate to be immediate. Christopher Rand said it less subtly when out of a considered experience in trying to inform Americans on Asia, he concluded: "A reporter who attained complete detachment in reporting on foreign peoples would be in for a bad time with readers and editors both. Reporting indeed may not get better until everything else does. . . ."

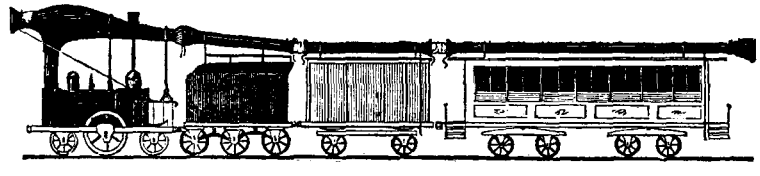
WITH greater safety, Rand's ideal of objectivity is more nearly approached by our university scholars, and it is they primarily who have filled the void in our understanding of the world, for those who have bothered to learn, through our university presses. The product of these presses proves how extensively our scholars have come out of their ivory towers to backstop our journalism with timely information in the background of current affairs. For a much too tiny audience of those who have paid attention, they have filled in vital gaps. The record of their journalistic responsibility to their own times is written large in the past year's output of our university presses.

Their customers should be in every newspaper office if our public opinion is to be as solidly buttressed as it easily can be.

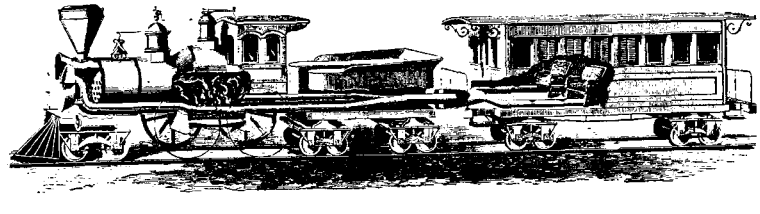
To look no further than across the road at the Harvard University Press, I find in the full shelf of topical books they have furnished me during the past year, several that tell what is going on behind the Iron Curtain. For example: "Doctor and Patient in the Soviet Union," by Mark G. Field, and "Factory Manager in the USSR," by Joseph S. Berliner, are two books that get right down to cases and belong beside Robert L. Wolff's "The Balkans in Our Times" that came out last year, and with George Fischer's "Russian Liberalism": a study in the failures and frustrations of the movements toward a freer society in Russia that finally left a vacuum for Communism to fill.

Right down the road at the Massachusetts Institute of Technology, my neighbor Alexander Korol brought out a book, "Soviet Education for Science and Technology" (MIT Press), that was headline news as soon as Sputnik went up. In the same period Cornell has brought out Sabine's "Marxism," and Columbia, Marcuse's "Soviet Marxism." A benchmark on the current status of ideas and writers is Simmons's "Russian Fiction and So-

(*Continued on page* 51)



A RIDE ON THE RAILROAD, a century ago, was a great adventure, according to August Mencken's **"The Railroad Passenger Car"** (The Johns Hopkins Press, $5). This illustrated history of passenger railroading tells about stalwart travelers who fought off sparks and carried their own blankets in the early days of sleeping car travel. In 1876, when the primitive cars had given way to more elegant quarters, a satisfied passenger wrote, "One lives at home in the palace car with as much enjoyment as in the home drawing-room."



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A Russian Proposal

By YURI U. KOVALEV, *Lecturer on English and American Literature, University of Leningrad.*

THERE is a particular feature in the spiritual life of the Russian people: possessing a very rich culture of their own, they have always paid great attention to the cultural achievements of other nations. One can assert without a shade of doubt that Balzac, Stendhal, and Maupassant had more readers in Russia than in France, and that the average Russian reader is better acquainted with the works of Galsworthy than a contemporary Englishman. The Russians regard themselves as heirs of all the greatest treasures of world culture, and they are proud of it.

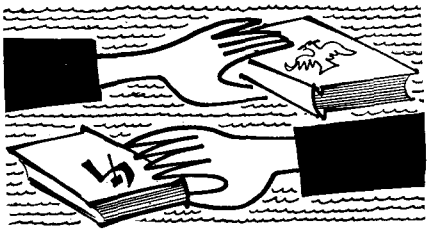
The interest in the literature of other nations has become a tradition which is steadily developing in Russia as time goes on.

American literature occupies a very honorable place among the foreign literatures that interest the Soviet reader. Russian schoolboys know about "Tom Sawyer," "Huck Finn," "Leatherstocking," "Uncle Tom," and "Hiawatha." Adults know the short stories of Mark Twain, Bret Harte, and O. Henry, novels by London, Dreiser, and Sinclair Lewis. The average Russian is rather well read in American classics and his knowledge in this field is ever increasing. As an example, I may point to the works of Franklin, Hawthorne's "Scarlet Letter," Cooper's "The Mohicans," and selected works of Longfellow that were recently published in new translations, and sold out in no time.

But, of course, the greatest interest among the Russian readers is aroused by the contemporary literature of the United States. And this is quite natural. When dealing with the works of the living American authors the Russian audience does not look just for high artistic values and deep penetration into the inner life of the human soul. Its primary attention is paid to the perceptional aspect of literary production.

There is a common understanding that the fate of the world is more or less dependent on the way things are with the two peoples—Russians and Americans. And there exists a strong friendly interest that the Russian people take in the life of the Americans. This makes the Soviet audience look for more than can be expressed in terms of journalism.

It looks for social generalizations, and for the artistic portrayal of social and private life of workers, farmers, teachers, scientists, and of that large social group, which according to Sloan Wilson might be referred to as "the men in gray flannel suits." The Russian reader wants to know how they live and work, what they think, what problems they have to meet, what difficulties to overcome, what are their tastes and wants, etc. In other words, the Russian audience wants to see the



life of the American people from inside, as it is seen by the American men of letters. A long time ago Mark Twain made the whole world admire his "Innocents Abroad." Nowadays, I guess, people want to know more about "Innocents" in their homes. Perhaps this accounts for the fact that Sinclair Lewis, Dreiser, Steinbeck, and Caldwell are more popular in Russia than Faulkner or even Hemingway.

THE attention of the Russian audience is particularly attracted by the books dealing with the things that are of greatest importance in the world of today. I can refer for instance to the problems of scientific development, interrelation between science and political life, or the final aims of scientific progress. It is quite obvious nowadays, that modern science has become closely connected with the future of humanity. That is why the novels by Mitchell Wilson are so popular among the Russian readers, who get a deep satisfaction in seeing how the service to progress, peace, and civilization is declared to be the only object of science, and the service of science to warmongering is stigmatized as crime.

General interest in the literature and culture of the U.S. is manifest in close attention paid to these subjects at the Russian universities and pedagogical institutes. The history and literature of the United States are parts of general lecturing courses as are world history and Western literatures respectively. Moreover, the students of the English division attend the special courses on American literature, which is a part of their compulsory program. The author of these lines delivers such a lecture course at the University of Leningrad, beginning with the Puritan prose of the seventeenth century and ending with works of Hemingway.

Many students choose some problems of American literary history as the subject for their diploma papers; quite a number dealing with the phenomena of United States literature appeared recently in the USSR.

THE study of American literature in Russia abounds with difficulties; perhaps of the same kind that are met by American specialists who undertake research work in Russian literary history. The Russian Americanist is deprived of the opportunity to resort to archives, to study the manuscripts of American authors, in short, to gather the necessary amount of facts indispensable for scientific research. This being the case, they have to use the works of American historians of literature, published, more often than not, by the U.S. university presses, just as the American Slavists turn their attention to the works of the Russian philologists.

Ten years ago I undertook a minor research in the social satire of James Fenimore Cooper. And I most gratefully recollect the book by Dorothy Waples, "The Whig Myth of J. F. Cooper," published by the Yale University Press, which contained a most precious set of documents and notes on the subject.

The books and periodical series published by the American university presses, as well as the abstracts of theses, are widely used by Russian specialists, postgraduates, and students. And no wonder, for quite a number of excellent studies of general and monographic types can be found among these publications. There is no one among the historians of modern English literature who would neglect Frieson's "The English Novel in Transition," published by the University of Oklahoma Press. I could refer to a lot of other examples but this will suffice.

To sum up, I should say that American university presses are performing a fine and necessary job, and that the books published by them quite often turn out to be very useful to Russian scholars.

It is often said that the social and scientific concepts of Russian scientists

(*Continued on page* 54)

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LITERARY HORIZONS

From the Academy

By Granville Hicks

AS OUR colleges and universities give more and more courses in modern literature, so the university presses issue more and more books in that field. This spring brings us several volumes that deserve comment.

One of the most ambitious university press undertakings in the field of modern literature is Edward Nehls's **"D. H. Lawrence: A Composite Biography,"** of which Volume II (University of Wisconsin Press, $7.50) has just appeared. As in Volume I, which covered the years prior to 1919, Mr. Nehls has arranged in chronological order extracts from Lawrence's letters and other writings and from all the books and essays and memoranda that have been written about Lawrence. The result might be described as a "do-it-yourself kit": the reader is given the raw materials and invited to construct his own biography of Lawrence.

During the six years depicted in the volume Lawrence was constantly on the move: Italy, Capri, Sicily, Austria, Ceylon, Australia, New Mexico, Mexico, England, France, Germany, and then New Mexico and Mexico again. Despite his restlessness the years were fruitful, yielding not only half a dozen novels, from the "The Lost Girl" to "The Plumed Serpent," but quantities of poems and short stories and the memorable "Studies in Classic American Literature." As we see him here, he was a desperately unhappy man, but his misery was productive.

Wherever he was in these years, he was surrounded by a throng of witnesses. He thought of himself as a prophet, and some of his admirers thought of him as a messiah. No one who knew him remained indifferent to him, and the emotions he roused in some individuals seem well the other side of normality. The disciples quarrel with one another on Mr. Nehls's pages—Catherine Carswell with John Middleton Murry, Dorothy Brett with Mabel Dodge Luhan. Yet if the atmosphere around Lawrence was unhealthy, it was an atmosphere for which he himself was responsible and in which his creativity flourished.

And again and again, both in Lawrence's writings and in what people wrote about him, there are wonderful flashes of insight. Here, for instance, is a paragraph written to Kyle Crichton as Lawrence was leaving America for the last time:

> I have been thinking of what you say about not having the courage to be a creative writer. It seems to me that it may be true —America, of all places, kills that courage, simply because it sees no value in the really creative effort, whereas it esteems, more highly than any other country, the journalistic effort: it loves a thrill of sensation, but loathes to be in any way moved, inwardly affected so that a new vital adjustment is necessary. Americans are enormously adaptable; perhaps because inwardly they are not adjusted at all to their environment. They are never as American as a chipmunk is, or as an Indian is; only as a Ford car or as the Woolworth building.

"Henry James and H. G. Wells," edited by Leon Edel and Gordon N. Ray (University of Illinois Press, $3.50), presents another kind of confrontation. The main details of the quarrel between James and Wells have long been familiar, but this volume conveniently gathers all the relevant documents. Although the most important letters James wrote to Wells were included in Percy Lubbock's "The Letters of Henry James," many of the letters that he did not include and that are published here are significant as showing the persistence of James's interest in Wells.

James appreciated Wells's talents, but he did wish that Wells would take the trouble to become a writer, and he found a variety of tactful ways of telling him so. Finally he made the same observations in public, in an article for the *London Times Literary Supplement,* and Wells, who had probably been restive all along, offered a hot-tempered, sometimes funny, but rather tasteless reply in "Boon." It is a question whether James wasn't wasting his breath, whether Wells could conceivably have written differently from the way he did. But there can be no question as to whose theory of literature was sounder, for Wells's books haven't survived, James's have.

Stephen Crane spent a year, 1889-1890, at Syracuse University, and the university has very properly made a collection of Crane materials. In 1953 it acquired letters, photographs, and other items belonging to Crane's friend, Corwin Knapp Linson, including an unpublished manuscript, "Stephen Crane: A Personal Record." Edited by Edwin H. Cady, this memoir has now been published as **"My Stephen Crane"** (Syracuse University Press, $3.50).

Born in 1864, seven years before Crane, Linson had studied art in Paris —Gauguin was a fellow-student—and had something of a reputation as a painter and illustrator when Crane was brought to his studio by a cousin in 1893. Although Linson saw a fair amount of Crane in the next two years, there is not much that is new in the way of biographical detail. On

(*Continued on page* 49)

Pick of the Paperbacks

THOMAS MORE. *By R. W. Chambers. University of Michigan Press.* $1.95. A lively account of a versatile Englishman who ended his varied career as scholar, author of "Utopia," and Henry VIII's Lord Chancellor, on the executioner's block.

THE EMPEROR'S CLOTHES. *By Kathleen Nott. Indiana University Press.* $1.75. With wit and erudition, Miss Nott puts the blame for the "new scholasticism" of modern letters upon T. S. Eliot, Graham Greene, *et al,* whom she labels as "pseudo-religious" writers.

FROM MAX WEBER. *Translated and edited by H. H. Gerth and C. Wright Mills. Oxford.* $2.25. These essays are a sound introduction to the works of the German sociologist whose ideas on the structure of society are basic to contemporary sociologic thought.

STREAM OF CONSCIOUSNESS IN THE MODERN NOVEL. *By Robert Humphrey. University of California Press.* $1.25. An exposition and interpretation of the "stream of consciousness" technique, calling upon Joyce, Virginia Woolf, and Faulkner as examples.

HISTORY OF THE PRIMATES. *By Sir Wilfred Clark. University of Chicago Press.* $1.25. The origins of man and his position along the evolutionary ladder, by an Oxford anatomy professor. Illustrated.

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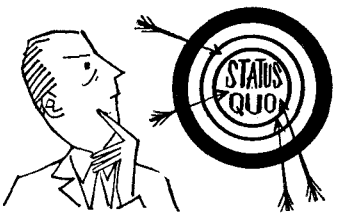
Political Responsibility

Roots of Reform



By JOSEPH S. CLARK, *U.S. Senator (Democrat, Pennsylvania).*

FIVE years ago I suggested in *The Atlantic Monthly* that the modern liberal believed in utilizing the full force of government in a democratic society to further the cause of social, economic, and political justice. "The philosophy of the reformers in the universities," I wrote, "becomes the action program of the liberal politicians of the next generation." If that be true this issue of *The Saturday Review* should be required reading for Senators and Representatives as well as governors and mayors. And perhaps Mr. Allen Dulles at the C.I.A. could prepare a brief for the President with appropriate use of underlining, red arrows, and other visual aids. Thus liberal politicians might be impelled to think through that action program they so desperately need; and our conservative colleagues would be alerted to the direction from which future attacks on the status quo will be launched.

Dexter Perkins, professor of American Civilization at Cornell and Harvard Overseer, would not agree that conservatives are necessarily wedded to things as they are. In **"The American Way"** (Cornell University Press, $2.75) he points out that it was primarily conservative leadership which brought about the profound changes in American government embodied in our Constitution.

Yet he agrees that conservatives lack glow and, at their worst, tend to lapse into complacent satisfaction with things as they are. For the great measures of improvement that characterize the history of the United States we must usually look to those of somewhat different temperament. And many of "those" are today in the universities, publishing through their presses.

Professor Perkins's thin book with its chapters on conservatism, liberalism, radicalism, Socialism, and the American way is well worth reading for the perspective it establishes before one attacks two closely reasoned if sometimes difficult volumes which university presses have recently published in the general field of political responsibility.

A difficult though outstanding contribution to an understanding of the world around us inside America, is Robert Cooley Angell's **"Free Society and Moral Crisis"** (University of Michigan Press, $6).

As Reinhold Niebuhr points out in his introduction, this book "deals with moral and social integration in a free society." It outlines the peculiar problems of a technical society which combines rapid social change with substantial personal anonymity. Youth is thereby exposed to special hazards which, in the end, threaten the growth of leadership adequate to cope with the social, economic, and political problems which inevitably arise.

Most of these problems are urban. Shelter, traffic, water resources, education, and race relations are a few of the worst. "Modern urban societies," writes Professor Angell, "are so differentiated that one may wonder whether it is accurate to impute to them any common values at all. Perhaps all that holds them together is interdependence for sustenance and the interlinking of groups that results from overlapping membership."

To be sure, politicians, businessmen, and sociologists, as well as the ordinary citizen, are baffled. Yet Angell, while a realist, is not without hope. His discussion of the process by which a consensus is developed in free society is well worth the attention of both the responsible politician and those who mean to keep him so. And his faith in the egghead in helping overcome moral incompatibilities is refreshing to one somewhat unhappy with the present intellectual climate in Washington. This final paragraph, reminiscent of Walter Lippmann, ends on an optimistic note:

> The good society, then, would be one in which leaders are working through many kinds of institutional groups to achieve the adjustments in the moral web that are both suitable to the conditions and consonant with common values. Thus could a dynamic and democratic society maintain a high level of moral integration even in this twentieth century.

We turn from freedom and morals to freedom and power in Arthur Kornhauser's collection of the Leo M. Franklin Memorial Lectures at Wayne University, **"Problems of Power in American Democracy"** (Wayne State University Press, $5).

It is the most provocative book to fall my way this year.

Robert S. Lynd of "Middletown" fame leads off for the social scientists. He brushes aside Lord Acton's view that power necessarily corrupts. He believes that power is a necessary component of all government. The question is whence does it derive? And he concludes that its generating source is neither from individuals nor institutions but lies in the basic social structure of society. It follows that in a genuine democracy power *may* be a human resource which can be used for the enlargement of human freedom. Thus power is not only compatible with justice but is an essential tool of those who seek to establish the good society.

What is needed, remarks Lynd, quoting the *London Economist*, is more fire in the belly of twentieth-century democracy. This requires the rebuilding of the social structure by free men who will utilize power to control all institutional means that can contribute to their collective welfare.

HOW to get such men (and one should add women) is the concern of Harold Lasswell of the Yale Law School. He points out how charged with punishments are the scrolls of those who follow public life as a career. He discusses the incentives which might be made available to encourage participation in government by devoted and competent people. He concludes that continuing campaigns of civic education conducted by men of good will and competence, whose normal desire to participate actively in politics has been fertilized by sound public policy, can combine political power with democratic values to bring the good society into flower.

A. S. Maslow, professor of psychology at Brandeis, considers "Power Relationships and Patterns of Personal Development." He sums it up by saying that the most desirable democratic personality is the emotionally mature person who is also loving and strong, responsible and flexible. This must, of course, be encouraging to all of us in our secret

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moments of self-appraisal. And his conclusion is all the more heartening because he thinks authoritarian personalities are all sick. If we can only create a society in which the healthy individual can afford to be democratic, all our power problems will be solved.

NEVERTHELESS, so far so good. But then comes Professor Arthur Kornhauser, who both monitored and participated in the lectures. He takes a dim view of the role of the social scientist in the present power pattern. With John Dewey he believes that "every thinker puts some portion of an apparently stable world in peril." Free inquiry is bound to make for social change. And that is the last thing those presently wielding power in these United States want. While here and there an exceptional man of power may be persuaded to encourage free social inquiry into basic social questions, we cannot expect many to do so. As a result, members of the profession tend to become the hired hands of the ruling élite. They look at each other with skepticism and suspicion asking, "Whose social scientist are you?" The result, he thinks, may well be to debase social science to the level of advertising and public relations.

But still worse is to come. With plausible logic C. Wright Mills, associate professor of sociology at Columbia, tells us that we are presently ruled by a small but powerful élite consisting in equal parts of corporate executives, political appointees of the President (and, I guess, the Vice President), and those generals and admirals who rule the Pentagon. Moreover, there is nothing we can do about it since this élite is self-perpetuating though not hereditary. Politics can't help since political parties stand for nothing and elections merely reshuffle membership in the political third of the élite much like ministers in the cabinets of the Fourth French Republic. *Plus ça change, plus c'est la même chose.*

Senators and Representatives are grudgingly admitted to a "middle level" of power along with all intellectuals. But this "middle level" exercises somewhat less power than the noncommissioned officers in the armed forces.

Family, church, and school are obsolete survivals of once powerful institutions which, like the scientific community and, presumably, the labor unions, (which are mentioned only in rebuttal as having vanished with the Thirties) take orders from the power élite. Loyalties of the ruling group are not to honor, duty, or country but to West Point, Annapolis, General Motors, and, one suspects—though Mills does not say so—the Republican National Committee.

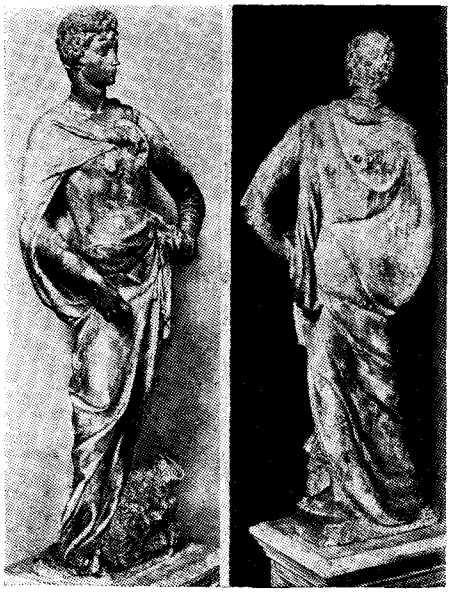
MAYBE so, but we'll have to wait and see. This middle-aged Senator, bloody but unbowed and grateful to the university presses and to *The Saturday Review* for the stimulus that the preparation of this paper has given to his failing powers of analysis, would hazard the guess that all is not lost. Don't sell America short. Egg-heads of the world awaken and *write!* There's still plenty of fire left in democracy's belly.

And while we wait—let's have more fuel from the university press.

Pátto (boy) frieze above "Lamentation," North Pulpit, St. Lorenzo, Florence.

"Marzocco," Museo Nazionale, Florence.

DONATELLO, THE FLORENTINE sculptor, has been called the herald of the Renaissance. Certainly his search for realism, transmuted by his own limitless creative imagination, was a departure from the Middle Ages. In two beautiful and authoritative volumes, **"Donatello"** (Princeton University Press, $40 set), H. W. Janson provides a comprehensive visual record of Donatello's achievement. The 660 photographs, accompanied by extensive commentaries, chronicle Donatello's artistic style, which developed in depth, in variety, and in psychological insight. For the art scholars and historians of future years, Dr. Janson's work seems destined to be the primary sourcebook.



David in marble, Museo Nazionale, Florence.

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Invitation to Survival

By DANIEL SCHORR, *Moscow Correspondent, now Washington news analyst of the Columbia Broadcasting System pending return to USSR.*

WILLIAM BENTON, who once was a United States Senator and aspires to be one again, went to Russia for three weeks in the fall of 1955, in that halcyon post-Geneva, pre-Budapest period when Soviet officials were more accessible than Soviet progress in science and education and information, Mr. Benton came home deeply impressed with Soviet progress in science and education. Up and down the land, he spoke and wrote mightily on the subject, felt an inward surge of vindication when sputnik was launched, renewed his crusade with added vigor and with programs for action.

Now, in time for the Connecticut primaries, Mr. Benton's various utterances have been assembled into a book (with heavy emphasis on the author's prescience), **"This Is the Challenge"** (Associated College Presses, $3.95), edited by Edward W. Barrett, dean of the Columbia University School of Journalism.

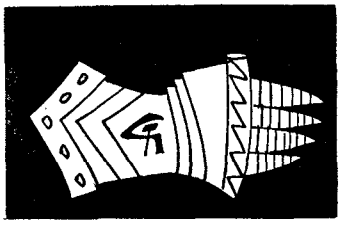
Inevitably, it will be suspected that there is an element of the campaign document in this book. John Gunther, at whose suggestion it was compiled, speaks in a foreword of "Benton's one-man crusade that helped prepare the United States to see the sputniks as a challenge to American education." A prefatory note by Adlai Stevenson says that "the American people owe a debt to Bill Benton for discovering and dramatizing the Soviet challenge."

If it is a one-man crusade, then Mr. Benton still has some way to go to reach the Holy Grail, judging from a recent statement by Dr. William G. Carr executive secretary of the National Education Association, who said, "The sputnik was launched last fall. Winter, spring and now summer —and I have yet to hear of a state legislature or the Congress of the United States doing anything more than talk. Congress is proceeding as though the space age were a thousand light years in the future."

Included in the book is Mr. Benton's program for education, in the form of a memorandum last December to the Democratic Party's National Advisory Council—the only item in the main part of the book which has not been hitherto published. Mr. Benton, who does not believe in being trammeled by practical difficulties, proposes Federal subventions to the states, amounting to $100 per pupil, or $5,000,000,000 for 50,000,000 pupils by the tenth year, plus 100,000 Federal scholarships a year at a cost of $500,000,000.

As the State Department's first Assistant Secretary for Public Affairs, Mr. Benton initiated Voice of America broadcasts to Russia; now he has a second program, in the field of propaganda, which was submitted in February to the Senate Foreign Relations Committee. It calls for such things as a Presidential peace appeal directly to the Russian people, technical improvements in our broadcasting to break through Soviet jamming, and a proposal that we seek to operate a radio station in Moscow in return for letting the Russians operate one in Washington. When Mr. Benton asked me recently for my comments on his proposal, I wrote him that I did not think the Soviets would ever permit an American radio station to function in Moscow. Mr. Benton replied, indicating his impatience with overemphasis on practical obstacles.

I PREFER to leave Mr. Benton's programs for American action to be debated on their merits and to dwell more particularly on his contribution to an understanding of the Soviet Union. However skilful Mr. Barrett's job of editing, there is an inevitable lack of completeness and coherence in a compilation of disparate magazine articles, speeches, and memorandums, hastily assembled between covers. Different statements were targeted for different audiences, and the emphasis is sometimes sharply different, to the point of contradiction.



For example, in a speech to the Sales Executives Club of New York on June 5, 1956, Mr. Benton gave "six reasons for believing the current Soviet Five-Year Plan will succeed." But in *The New York Times Magazine* of June 10, 1956, he expressed skepticism that the 1960 goals could be reached. (He was right the second time; the five-year plan has since been scrapped in favor of a new seven-year plan.) At various points, Mr. Benton emphasized the rapid improvement in Soviet technical proficiency, yet told the New York sales executives, consolingly, that "Western products will almost always have an edge in quality." Further, he stressed to the salesmen that the great task was to educate the consumer to "the wealth of goods and services that can be his," which seems, at least by implication, to run counter to clarion calls elsewhere for belt-tightening to meet the Soviet challenge.

BUT, despite the limitations of a book that is not really a book, Mr. Benton does provide much that is of great value. His descriptions of Soviet education, while not as startling as they were when first written, are still informative and carry impact. There is a wealth of information on organization of Soviet schools, registration, and curriculums. One begins to understand that Soviet education, with its discipline and emphasis on hard work, is not some unique test-tube product of Communism, but is linked to the main stream of European education. One begins to perceive that young people in Russia clamor for higher education, and work with dedication at their studies because this is the high road—and, for most, the only available road—uphill in their society.

One may debate Mr. Benton's programs, one may find some conclusions overdramatized and overdrawn, but one must praise the expertness and lucidity of his reporting in the fields he knows best. Some of the most fascinating items in the book are found in the appendix, where he sets down his interviews with editors of Soviet newspapers and the managing director of Tass, the Soviet news agency, discussing how the press is run in a Communist society. A gem of exposition is the discussion by the publisher of the Encyclopedia Britannica with the editors of the Great Soviet Encyclopedia.

William Benton is many things—encyclopedist and educator, publicist and advertising man, planner and politician. "This Is the Challenge" displays elements of all these. It reveals much of Russia, and more about Benton.

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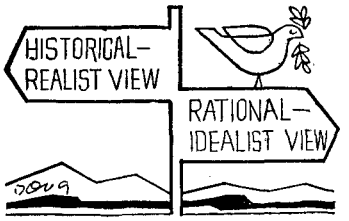


Two Roads Toward Peace

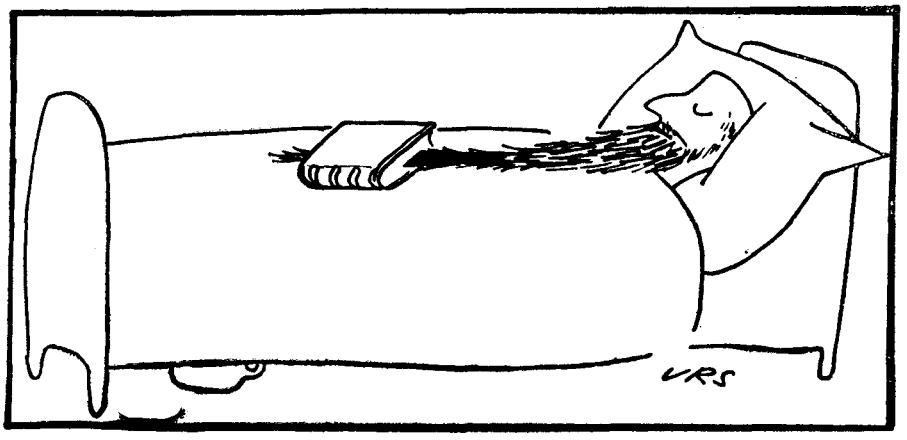
By ERNEST W. LEFEVER, *Foreign Affairs, Library of Congress.*

IN SPITE of fantastically destructive nuclear weapons and orbiting Sputniks, the international crisis today is not wholly unlike the crisis of the late 1930s when Hitler was challenging the precarious balance of power bequeathed by World War I. And the proposals for dealing with the crisis now are strangely similar to the proposals advanced two decades ago. As one reads much of the current literature on international problems one has the impression of having been there before.

The competing views of man and history which twenty years ago etched the "pictures in people's heads," to use Walter Lippmann's phrase, are still current today, although the relative strength of the opposing camps has shifted. Many antipodal couplets have been used and misused to characterize opposing approaches to world politics, most of them pitting *realism* (obviously a good thing!) against "undesirable" perspectives such as utopianism, legalism, moralism, or isolationism. Partisans on the "undesirable" end of the couplet have charged the self-styled realists with failure of nerve and cynicism. In so far as the debate has been carried on with these emotionally-charged labels it has not been very productive. There are, of course, many persons who do not fit neatly into either camp because they embrace some of the assumptions of both.

But the fact remains that serious differences do exist and we get nowhere by sweeping them under the rug of a fatuous tolerance. Perhaps the major difference between the two general theories of world politics (and I believe there are two main perspectives) focuses on the problem of continuity and discontinuity in history. People who refer to themselves as political realists, for example, emphasize the continuity of history, while proponents of world government or unilateral disarmament consciously or unconsciously emphasize historical discontinuity. In 1942 Reinhold Niebuhr, the leading spokesman for the realist school, said the "fabric of history is woven on one loom. The theory which makes absolute distinctions between war and peace is false. . . . We may draw dozens of blueprints for the postwar world, but the most important plans . . . are being fashioned by the actual practices of nations during the war." Plans for international government were unrealistic, he said, and implied that he would be satisfied with a "tolerable system of mutual security" within the "limits set by man's recalcitrance."

TODAY, as in 1942, there are those who accuse Niebuhr and his fellow "realists" of selling humanity short, of emphasizing the misery rather than the grandeur of man. These critics sometimes call for one giant step toward a new world order, a world which renounces "power politics," a world where there will be no wars, hot or cold, limited or unlimited. These people emphasize the possibility of apocalyptic change in history, of a radical and decisive break with the immediate past. To them, precedent is a warning and not a guide, tradition is a barrier and not a bridge. They tend to place great confidence in the rationality and moral capacity of human nature and in the efficacy of international symbols and charters.



These two general approaches to the world crisis, which might be referred to as the *historical-realist* view and the *rational-idealist* view, have instructed the unending stream of writing on international affairs in the popular press as well as in the scholarly works published by university presses. The four books reviewed here can be understood within this theoretical framework.

"Paths to Peace" (Cambridge University Press, $3.75), "a study of war, its causes and prevention," is reminiscent of the large body of peace-movement literature which flooded the Anglo-Saxon world during the long week end between Versailles and Hitler's attack on Poland. Although the flood has subsided, there is still a steady stream of writing in this tradition from sincere persons whose moral passion has not been chastened by an understanding of the tragic character of history or by participation in practical politics.

Victor H. Wallace, the editor of "Paths to Peace," says that the "immense destructive power of atomic weapons has created an entirely new situation in human affairs." And apocalyptic situations call for apocalyptic solutions. Speaking for most of his collaborators, Geoffery Sawer, in the concluding essay, says that today "it is the pacifists who face facts, the war-mongers who try to ignore them, and the notion of world government is beginning to look like practical common sense."

Some of the contributors are not quite ready for the one giant step and emphasize, rather, education and economic development as the surest paths to world peace. "If good will and mutual trust prevailed, the educative process could soon produce changes which would make war quite outmoded." The confidence in the natural goodness and good sense of man displayed by most of the twenty Australian specialists who contributed to this volume approaches the high-water mark of liberal optimism in 1928, the year of the Kellogg-Briand Pact. With a few changes many of the chapters of this Rip van Winklean collection could have been written by men who slept through the past two decades.

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The political relevance and moral wisdom of Dean Acheson's **"Power and Diplomacy"** (Harvard University Press, $3) stand in sharp contrast to the anachronistic rational-idealism of "Paths to Peace." "Power and Diplomacy" is an urbane but impassioned call to greatness addressed to the American people. Its words have the urgency of a Paul Revere and the wisdom of an Alexander Hamilton. The "opportunity to live in freedom" will be lost, says Mr. Acheson, if the United States fails to mobilize the economic, political, and military power needed to meet the Soviet threat.

Mr. Acheson is concerned with the defense of America and Europe because he believes the quality of Western culture, with all its contradictions, is morally superior to Communist society and because he is convinced that Russia is hell-bent on expansion. Of primary importance is the strength and unity of our closest NATO allies. "The task is to join with others to get a workable system of free states."

Both strategic and humanitarian considerations impel Mr. Acheson to underline the importance of free Asia, and especially of India. If independent India should "fail, disintegrate into confusion, collapse economically, as Indonesia seems to have done, the catastrophic consequences for Asia would be hard to exaggerate." Nehru alone "seems to have a fair chance of holding India together while economic development lays a foundation for political stability." Mr. Acheson favors a greatly expanded and coordinated Western economic offensive—aid, trade, and investment—in order to raise living standards and to make the non-Communist world strong enough for the long pull ahead.

This is an honest, moderate, and wise book from a man whose moral concern has been disciplined by political responsibility and whose natural wisdom has been enriched by constant intercourse with great minds. And all this with a sense of humor rare in American statesmen. Item: "It is a great pity that God limited the intelligence of man without limiting his stupidity."

Some people will say that Mr. Acheson is unduly pessimistic about the possibility of sound agreements with the Soviet Union. He comes to the "unpleasant conclusion" that the only agreements possible with Russia now "would be disadvantageous to us and would not diminish the dangers of nuclear war." Agreements "to limit the testing of nuclear weapons and various aerial and other inspections supposed to prevent surprise attack are of secondary importance," because they do not come to grips with the fundamental and intractable conflicts of interest between the Soviet Union and the West. We must increase our strength so that we will have the capacity to resist Soviet expansion or blackmail.

After more than a decade of government experience Lincoln P. Bloomfield took time out to study the United Nations as an instrument of "peaceful territorial change." A Harvard Ph.D. and **"Evolution or Revolution?"** (Harvard University Press, $4.50) are the happy results of his holiday in academia. Rejecting the one-giant-step approach, he writes in a mood of realism without despair and of hope without illusion. The present crisis "does not entitle modern man to jump out of history" or "to escape his own nature," which "has proved itself uncommonly impervious to drastic reconstruction."

He accepts the fact of a tragically divided world without losing sight of a more secure and ordered world. During the cold war, the end of which is not in sight, he believes the UN can play a vital role in our efforts to coexist peaceably and honorably with the Soviet bloc by helping to mitigate "the naked hostility of clashing power," and by providing instruments for "constructive rather than destructive change." The United States must simultaneously shore up its defenses and search for "new types of organization, new procedures, techniques, and methods" of adjusting conflicts without war.

"Political Community and the North Atlantic Area" (Princeton University Press, $4.75) is the joint product of eight historians and political scientists. Against the backdrop of historical case studies they analyze the problem of achieving a more integrated "security-community" among NATO countries. They note that the North Atlantic area, while far from being integrated, has moved a long way toward that goal and that stronger governments have a greater capacity for political and economic integration than weaker governments.

The most effective approach to integration, they conclude, is the "pluralistic" approach (cooperation between independent countries which respects the integrity and unique traditions of each) rather than immediate "amalgamation," the formal merger of previously independent states.

One might well question, however, the basic premise of the work—that the eventual political integration of separate national governments is a more desirable objective than genuine political cooperation among them, or the implied assumption that political integration will eliminate war.

"Political Community and the North Atlantic Area" and "Evolution or Revolution?" are both written from a historical-realist perspective, although each is somewhat more optimistic about the peace-keeping capacity of international structures than is Dean Acheson. Nevertheless, these two books provide a useful addition to Mr. Acheson's penetrating analysis of the world crisis in its largest and deepest dimensions. All three books, like "Paths to Peace," are seriously concerned with the problems of peace and security in the nuclear age. But the authors of these books, unlike most of the contributors to "Paths to Peace," were not driven by the tragedy of the present crisis to attempt to escape from history.

ONE HUNDRED YEARS ago Minnesota became the thirty-second state. In a centennial commemorative volume of photographs with text, **"The Face of Minnesota"** (University of Minnesota Press, $5), John Szarkowski retraces the history of Paul Bunyan land. The days of the caribou hunt and virgin timber lands are over, but the woodsmen, like the snow-encrusted man at right, remain. The country fairs, the grain bins, town meetings, and the amber corn fields of Minnesota are here pictured in a striking panorama of the American scene.

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The Soviet, Studied in Depth

By JAMES GAIL SHELDON, *History Professor, Springfield College.*

PUBLICATIONS by university presses will ordinarily derive from the work being carried on within the university community itself by faculty members working independently and by research scholars working in specialized institutes, centers, and research programs. This is the essential reason for the existence of university presses and points up one of their basic responsibilities. These publications also reflect the close connection between research and teaching—a matter which has important implications for the structure and operation of colleges and universities. We are entitled to expect therefore that the publications of university presses shall be of uniformly high quality, and that they shall enable us to keep our attention focused upon the expanding frontiers of knowledge.

The books under discussion here exemplify the variety and the quality of publications by university presses in a specific field of knowledge, research, and teaching. Herbert Marcuse's **"Soviet Marxism: A Critical Analysis"** (Columbia University Press, $4.50) is a brilliant and penetrating analysis of the theoretical structure and the positive application of political and ethical tenets underlying the Soviet system. Two major social institutions are exhibited in actual operation by Alexander G. Korol in his carefully detailed analysis of **"Soviet Education for Science and Technology"** (Technology Press, Massachusetts Institute of Technology and John Wiley & Sons, $8.50) and by Mark G. Field in his fascinating account of relations and attitudes between **"Doctor and Patient in Soviet Russia"** (Harvard University Press, $5). R. W. Davies's **"The Development of the Soviet Budgetary System"** (Cambridge University Press, $8.50) provides a monographic history of the development and function of the fundamental instrument underlying the financing of the Soviet economy and the control of economic planning during the period 1917-1941. Ernest J. Simmons's **"Russian Fiction and Soviet Ideology: Introduction to Fedin, Leonov, and Sholokhov"** (Columbia University Press, $4.75) shows how the creative expression of the three leading Soviet novelists responds to the realities of the Soviet system, and is thereby modified.

The publication of books like these by university presses justifies their existence by fulfilling their responsibility to provide careful, original, and detailed analyses and responsible interpretations in areas where so much is at stake and where full and accurate knowledge is so difficult to get. It is not to be expected, nor is it at all necessary that we should agree at every point with these studies. What is to be expected and what is necessary is that such books shall form statements in a kind of Buberian dialogue in which we construct

an increasingly accurate interpretation of the ever-shifting reality. Books like these are immensely more useful than any amount of impressionistic reportage, for they increase our ability to understand Soviet life.

Marcuse's "immanent critique" by which he undertakes to see others—in this case, the Soviet Union—as they see themselves, is certainly more likely to lead to understanding than the rigid stance frequently taken by Americans in viewing Russians and commonly taken by Russians in viewing Americans. The easy error of implication, which frightens both Russians and Americans, is that to understand is to forgive and to forgive is to accept. The real value of understanding is something different. It enables us to discriminate. Intelligent action presupposes discrimination. A principle of immanent critique is fundamental in any adequate social psychology, and can certainly be effectively applied in such areas as politics and international relations.

The full texture of Soviet life, like any other social system, requires understanding in depth, if we are to be sufficiently discriminating. Field's exposition of Soviet medicine is an excellent example of specialized research which never loses sight of the wider and broader context within which the specific phenomena are embedded. Davies likewise avoids all tendentiousness in his remarkably clear analysis of an exceedingly complicated but fundamental topic. Although Korol's book is an immensely informative study of the Soviet educational system, it suffers, like much of the recent literature on this subject, from a curious defect. It combines an ambivalent attitude of defensiveness and incredulity toward the reluctantly admitted Soviet achievement with a vague hope that in the long run it will come to nothing, or alternatively that we must adopt an emergency program something like it. Simmons's book, which is rather more concerned with social history than with literary criticism, can aid us to develop a sense of the living texture of Soviet reality through examination of the aims and difficulties of the novelist and of the motivations of characters.

Marcuse's book has the additional extraordinary virtue of aiding us to understand our own social system better by understanding the Soviet system. Davies's study also has this merit, though necessarily in a much more restricted sense because of its specialized topic. Soviet and Western developments in thought, in science, in education, as well as in economics and politics, are profoundly interrelated. A transnational society is developing which will be the result and will show the influence of supposedly very different social and political systems. We need to understand the nature and direction of this extremely complex but reciprocal development.

Peaceful coexistence depends upon a clear grasp of actualities and upon effective and consequent behavior based upon this knowledge. At every point in the developing relationship in time we require a fresh approach which penetrates to the realities by abandoning reliance upon comforting clichés and static prejudgments. One of the characteristics of men in the twentieth century is the demand for simple and final answers. Unfortunately none of the problems of peace, coexistence, and international relations is simple. For this reason none of the answers can be final. The distressing threat of this dynamism is that peoples may be overwhelmed by the absence of simplicity and finality, so that they take leaps into irrational commitments and actions in the hope that stability can be forced. The challenging opportunity of this dynamism is our power to employ knowledge, commitment, and action to prepare for the dynamics of the future. Perhaps the most admirable contribution of university presses is to publish books which will help us to do this.

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The Non-Western World

By VERA MICHELES DEAN, *Editor, Foreign Policy Association.*

ARE the explosions of emotion that go off like so many bombs in Asia and the Middle East, in Africa and Latin America the result of worldwide Communist plots? Do they reflect deep-seated anti-American or general anti-Western feeling? If so, being Americans, and therefore inclined by temperament and tradition to find solutions for problems, what can we do about it?

The most important thing we can and should do—and this has the advantage of costing little money—is to try to understand the hopes, fears, and aspirations of the peoples of the non-Western world. In the past Westerners had blithely assumed that Europe, and more recently the United States, constitutes the center of the universe, and measured events in non-Western lands with a Western yardstick.

When so measured, non-Western peoples, lacking the technological skills of Westerners, appeared to be "underdeveloped" or "backward"—two terms which have an obviously derogatory connotation. And Westerners are surprised to find that Jawaharlal Nehru, when writing in jail "Glimpses of World History" for his then teen-age daughter, Indira, referred to Europe as "a peninsula of Asia" which was living in darkness at a time when India enjoyed a rich and distinguished civilization. This Western attitude of superiority is fast becoming obsolete. When Sir John Glubb, on being ousted by Jordan, whose Arab Legion he had commanded, was asked by British newspapermen, "Sir John, what is it that we did wrong in Jordan?" he answered perceptively, "It wasn't that we did things wrong; in fact we did some good things. But we were supercilious."

The most effective way to overcome this superciliousness is to undertake what Benjamin Schwartz calls "the confrontation of civilizations" in his interesting essay on "The Intellectual History of China" in the valuable collection **"Chinese Thought and Institutions"** (University of Chicago Press, $8.50), edited by John K. Fairbank of Harvard University. Professor Schwartz discusses the extent to which Western ideas had affected Chinese intellectuals in the early part of the twentieth century, and asks the question why certain Western ideas have been "warmly received in China while others have been met with cold indifference." Even more tantalizing, is the fact that the period of 1919 and after seems "to mark not merely a high point but in some senses a terminating point in receptivity to Western ideas." How can one account, Professor Schwartz asks, "for the amazing success of academic Marxism in China after the early twenties?" If we could find the key to this riddle, we might be more successful in the battle of ideas.

But equally stimulating guidelines for our future policy in Asia can be found in two volumes by G. William Skinner: **"Leadership and Power in the Chinese Community of Thailand"** and **Chinese Society in Thailand: An Analytical History** (Cornell University Press, $6.50 each). These two very detailed and well-documented studies of an important group of the "overseas Chinese," who are often regarded in Washington as the stake in the struggle between the Nationalists on Taiwan and the Communists in Peiping, lead one to think that perhaps the problem of Chinese loyalties in Southeast Asian lands may gradually be settled by the slow, but effective process of assimilation, primarily through non-Chinese education.

And in another Asian country, Japan—which we usually regard as Westernized—G. C. Allen, professor of political economy at the University of London, notes in **"Japan's Economic Recovery"** (Oxford University Press, $4.75) that there are still large sectors of the economy that retain the characteristics of earlier times. "To the Asian," says Professor Allen of Japan "she appears as a modern state masquerading as undeveloped; to the Westerner, and to many Japanese themselves, it is the vestigial remains of a pre-industrial society that are most prominent." And we are given a clue to the problem of how a non-industrialized country can best proceed with modernization when the author says: "In Japan it was patriotic fervor that supplied the impulse to achievement and at the same time made it possible for her to undergo massive material changes without the disruption of social unit."

In these, and other books on Africa, Asia, and the Middle East published by university presses, our policy-makers, if they but had time to read, could discover rich raw material for rethinking current foreign policies.

THE SOUND OF TIMBRELS and lutes is interpreted for Western ears in **"Ancient and Oriental Music"** (Oxford University Press, $9.50), a comprehensive musical survey, edited by Egon Wellesz. This study of music from Biblical times, from Greece, Islam, and the Orient, calls upon folk tunes, ritual melodies, and the distinctive musical instruments of each culture. At the left is depicted a fifth century B.C. Greek musician who is accompanying his song with the lyre-like kithara, and on the right, the stern priest of Cybele is surrounded by the cymbals and tympanum of second-century Rome.

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Misunderstood Neighbors

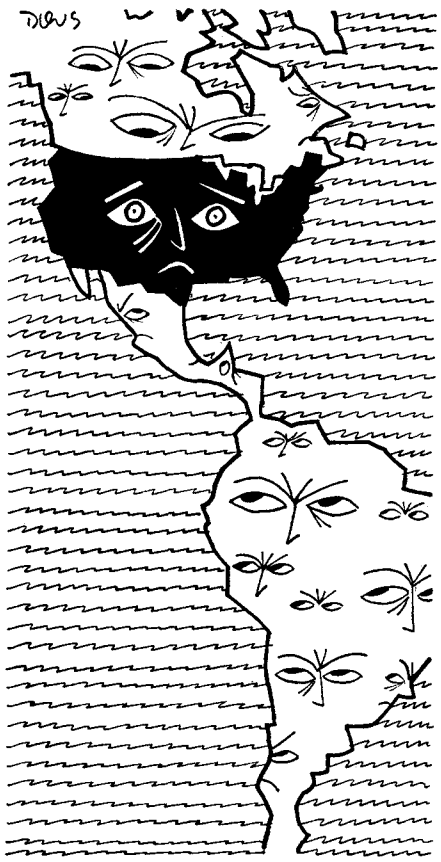
By ARTHUR P. WHITAKER,
Professor of History, University of Pennsylvania.

THE anti-American outbreaks of early May, 1958, in non-Communist countries of both hemispheres shocked many Americans into demanding a revision of our foreign policy. At a press conference on May 20, Secretary of State Dulles opposed the demand and even professed to see no occasion for surprise that such "differences" exist in the free world. These differences should, of course, be taken into account, he said, "particularly when fomented by hostile forces," by which no doubt he meant primarily Communists.

The New World phase of this problem is illuminated by several American university press books. Some of them deal directly with it; the rest provide useful background information. They fully justify Mr. Dulles's lack of surprise at the existence of anti-Americanism in the New World, but not his faith in the present foreign policy. Also, they show that it would be a great mistake to blame all our New World woes on the "hostile forces" of Communism.

Only one of these books, **"The Culture of Contemporary Canada"** (Cornell University Press, $5.75), edited by Julian Park, deals with our northern neighbor. Canada is a conspicuous example of the way in which we have lost friends and failed to influence people in the way we would like. Until quite recently we often countered Latin American complaints with a reproachful, "Why don't you love and trust us as the Canadians do?" Today anti-Americanism is widespread in Canada, and Canadian grievances, which are not Communist-inspired, include many long-nursed by Latin Americans—fear of economic penetration and the resentment of an increasingly nationalistic people against our neglect of them.

The focus of the illuminating articles in Park's book is, of course, on culture, not politics, but Canadian nationalism is a frequently recurring theme. Thus, in one of them we read that the "deepest concern" of the influential economist-historian Harold Innis was for "the survival of Canadian freedom and culture," which he thought "depended on tenacious resistance to further infection from the



United States." The editor himself regards Canada's unity as "challenged by the nearness of the United States."

This is reminiscent of the familiar Mexican saying, "Poor Mexico! so far from God and so close to the United States!" Near or far, Latin Americans have long viewed the Colossus of the North with an apprehension which grew with their increasing dependence on us but which has been qualified by admiration, especially for our material progress, and by the hope that we will help accelerate theirs in their way. Native Communists are now playing on this apprehension and Moscow is threatening, with proffers of both trade and aid, to become our first serious rival in Latin America since the 1930s.

Two books that deal directly with this theme are Robert J. Alexander's **"Communism in Latin America"** (Rutgers University Press, $9) and the late Thomas W. Palmer, Jr.'s **"Search for a Latin American Policy"** (University of Florida Press, $4.50). Both make it clear that Communism is not the only major trouble-maker in Latin America and its relations with the United States. Others include the social ferment in Latin America, which is sharing in the worldwide "revolution of rising expectations"; the growing nationalism in that area; and defects in our foreign policy, which range from comparative neglect of Latin America at large to what they consider the coddling of its dictators.

Both authors call for redoubled effort on our part, but Palmer relies much more heavily on what he calls the "dynamism of private enterprise" and, for such governmental aid as he contemplates, on the Organization of American States. On the other hand, Alexander is all for governmental aid, preferably a Marshall Plan for Latin America, and does not mention the O.A.S. in this connection. He maintains that the only way to win the fight against Communism in Latin America is for "the United States Government and people" to "throw their support to those elements in Latin America which are working for political democracy and social change. . . ."

While both books have many excellent features, Palmer's title suggests a fundamental question that neither confronts. This is whether we can or should have a Latin American policy, that is, a policy which would be both uniform for all the twenty highly diversified countries comprising Latin America, and also different from our policies towards all the rest of the world.

The background of present-day problems is illuminated by the last three books to be noted here: Thomas F. McGann's **"Argentina, the United States, and the Inter-American System, 1880-1914"** (Harvard University Press, $6.50), C. H. Haring's **"Empire in Brazil: A New World Experiment with Monarchy"** (Harvard University Press, $4), and Charles W. Arnade's **"The Emergence of the Republic of Bolivia"** (University of Florida Press, $6.50). McGann has the most to say about nationalism and shows that anti-Americanism flourished long ago in an Argentine oligarchy that had not an ounce of Marxism in its make-up. Haring shows how the Brazilian military, which is a major political force today, first seized political power when the monarchy gave way to a republic. That Bolivia, now precariously bolstered against Communism by American aid, has always been the hemisphere's problem child is made more understandable by Arnade's unedifying account of the republic's gestation and birth. Bolivia's immediate creators, he concludes, "deserved to be despised rather than praised." We hope our readers will wonder why, and will find out for themselves.

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Notes on the U.S.A.

A valuable contribution by university presses is the fostering of American historical studies principally interesting to the specialist and scholar, but without the popular potential necessary to justify commercial publication. A number of these works are considered below by Hal Bridges, professor of history at the University of Colorado.

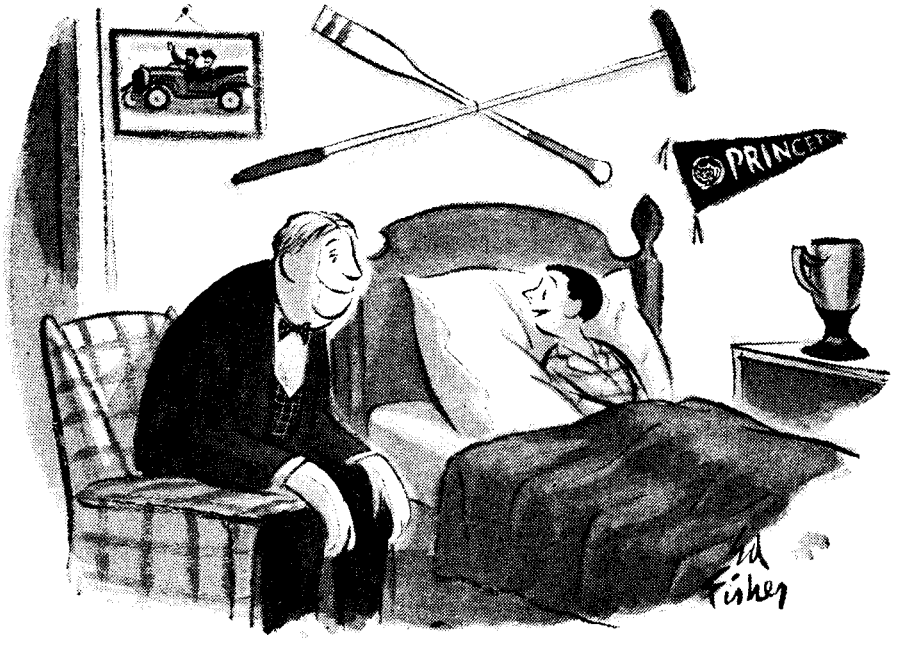
PREUSS DIARIES: John C. Frémont's right-hand man on his first, second, and fourth expeditions to the Far West was his German cartographer, Charles Preuss, who kept private diaries of the trips for the benefit of his wife. After Hitler's downfall, the Library of Congress obtained the diaries from the Preuss family in Germany. The manuscripts are now published for the first time in **"Exploring with Frémont,"** translated and edited by Erwin G. and Elisabeth K. Gudde (University of Oklahoma Press, $3.95). Preuss's on-the-spot writings document and supplement Frémont's famous narratives. One of the interesting revelations is that Frémont tried unsuccessfully to use a daguerreotype in 1843, ten years before the earliest previously known date for the use of this invention in North American exploration.

BLOCKADED COUNTRY: During the Civil War the Confederate medical service had to care for more than three million cases of disease and wounds. How it coped with this appalling problem in an invaded and blockaded country is explained in an absorbing book which has long been needed in the Civil War field, **"Doctors in Gray: The Confederate Medical Service,"** by H. H. Cunningham (Louisiana State University Press, $6). After outlining the over-all medical problems of the Confederacy, Professor Cunningham discusses the doctors who went into the medical service and their work in the Confederate medical department, the general and prison hospitals, and the field. He can point to a certain amount of medical progress that developed out of the war, but in the main the story he has to tell is a tragic one of suffering, diseased, mutilated, and dying soldiers.

RHETORIC AND HARD CIDER: Perhaps the prime example of "Turn the rascals out!" in American politics is the Presidential campaign of 1840, in which William Henry Harrison swept Martin Van Buren into political obscurity on waves of rhetoric and hard cider. Robert Gray Gunderson, professor of speech at Oberlin College, re-examines the tumult and the shouting in **"The Log-Cabin Campaign"** (University of Kentucky Press, $7.50). Essentially the book is an elaboration of well-known historical events in terms of the political oratory and comment of the times, as found in contemporary letters, journals, and newspapers. The author, after analyzing the economic bases of "resurgent Whiggery," shows in detail how wily bosses like Thurlow Weed whipped up riotous enthusiasm for "Old Tip" and hostility toward Van Buren, and cynically manufactured victory out of alcohol, invective, doggerel rhyme, and unreason.

GIs 1861-65: Colonel G. F. R. Henderson, author of the classic military biography of Stonewall Jackson, published other books and essays on the Civil War that have remained comparatively unknown to American readers. A useful selection from these lesser-known works is presented in **"The Civil War: A Soldier's View,"** edited by Jay Luvaas (University of Chicago Press, $6). The selections comprise the study of the campaign of Fredericksburg that first made Henderson's reputation, four interpretative essays on the men and events of 1861-1865 taken from "The Science of War," and an essay on Stonewall Jackson that Henderson contributed to Mary Anna Jackson's biography of her husband. The editor supplements Henderson's views with those of more recent authorities.

METAMORPHOSIS: Bacon's Rebellion (1676) has been traditionally interpreted as a harbinger of the American Revolution, a struggle of democratic frontiersmen against a despotic royal governor, Sir William Berkeley. But the whole episode undergoes a startling metamorphosis in Wilcomb E. Washburn's brilliant new study, **"The Governor and the Rebel: A History of Bacon's Rebellion in Virginia"** (University of North Carolina Press, $5). Using fresh manuscript material which he discovered in England, Dr. Washburn argues convincingly that Berkeley was a good and respected governor; that Nathaniel Bacon, leader of the rebellion, was not a democratic hero but the ne'er-do-well son of a wealthy English squire, and that Bacon's followers were angry with Berkeley not because he oppressed them but because he refused to let them exterminate the Indians whose lands they coveted.



"Tell me about the old F. Scott Fitzgerald days again, Dad."

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View from the "Ivory Tower"

Editor's Note: *The following editorial is by Dr. Glenn A. Olds, president-elect of Springfield College, guest-editor of* SR*'s University Press Survey.*

"IVORY TOWER" is a loaded term. Though it comes to us heavy with history, in our culture and time it has been swiftly stripped until it draws only sniveling contempt. The vulgarizing of the term is a commentary on our culture as well—its frighteningly short memory; its preoccupation with the immediate and practical; its ranch-style mentality—flat, sprawling, and comfortable; and its suspicion of anything that towers above the manageable plain of mass culture or smacks of adornment rather than utility. Cutting the architecture of culture down to size increases maneuverability and immunizes against the damage of intellectual earthquakes, but such trimming is bought at a price. The security achieved is local and limited.

There is little comfort in blaming when guilt is shared. "Towers," conceived in the long night of man's struggle against the animal in nature and in himself, are swiftly "domesticated," turned from anxious outposts of penetrating watching and warning into secluded academic sitting-rooms away from the noise of battle. Towers, whose immense immunity was meant to insure responsibility to the truth, come to invite escape from responsibility to the enjoyment of immunity. Towers, meant to magnify words of awakening and direction, come to entomb them in hollow sounds within.

But towers and their meaning come into their own in a time of testing. Comfort without vision is no match for the four horsemen riding in from beyond the hills, and one-storied watching and wonder see nothing beyond the first hill. Immunity without responsibility, vision without action, means eventual suicide. Human necessity, if no nobler motive, cries out for restoration of the tower, not as a monument to academic irrelevance, but as an indispensable vantage point of vision without which we perish as *men*. Though no bread may be baked in the tower, no baker is free to bake bread with integrity and peace without the trustworthiness of the tower's primary work and wisdom.

Indeed, we are coming slowly to acknowledge a deeper dependence on the academic community than we in less troubled times cared to confess. We are now able to see that action is no substitute for insight; nor is passion, however pious or patriotic, a substitute for penetrating perspective. The vantage point of vision is never a luxury. When man has lost his way such a viewpoint is essential, and its disclosure through its primary voice, the university press, a moral imperative.

The power of the university press, as spokesman for the view and views from the tower, lies, not only in its fidelity to the long, slow pain of scholarship hard pressed by popular demand and the desire for noisy shortcuts to the truth, but in its essential vocation—communication. This is no simple art whose sole concern is to inform or entertain. The press shares the tower's functions, its hard-won vision, its painful penetration of the human situation, and its deep desire to be faithful to what is seen. This faithfulness it seeks to fulfill through the three-fold function of the community it serves: (1) discernment, (2) commitment, and (3) communication.

At its best, discernment from the academic tower is no foggy, fish-eyed stare at framentary facts or barren abstractions. It is a persistent, penetrating vision which blends sight and insight, comprehension of the total range of fact with inner meaning, connection, order, and human significance. Such discernment frees the movement of life from empty shadows. It is not deceived into mistaking night cries for movements of the enemy, nor does it bugle men to their battlements at every change in their natural surrounding, or herald every stranger as an antagonist. The eyes of such discerning are disciplined by the patient perception of man's real situation. The realism of such discerning is neither morbid nor sentimental, but it sees that human life is more like a threatened fortress than men might wish to

(*Continued on page* 56)

Cold Journey

By James Rorty

MYSELF at the year's end, weaving the valley road,
Stroking the light snore of the iron horse, the agile moon
Galloping the dark ridge beside me;
Myself, clutching warm thoughts against a cold time . . .

Comes a voice out of the omnicient air:
"We may visit the moon next year." . . .

"And is that good?" I cry,
"Nobody's home there, nobody's expected;
"Another cold journey into nowhere
"For nothing, wanted by nobody;
"Drive fast or slow, the cold moon of this evil time
"Rides ever close beside us,
"And we are far from home."

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LETTERS TO THE EDITOR

PURELY AND SIMPLY

As an agent of the FBI during the period Fred Rodell is writing about (*SR* May 31), I believe the most gentlemanly thing I can say about Mr. Rodell is that he does not, purely and simply, know what he is talking about.

Robert D. Crowley.

Asheboro, N. C.

GUILT BY ASSOCIATION

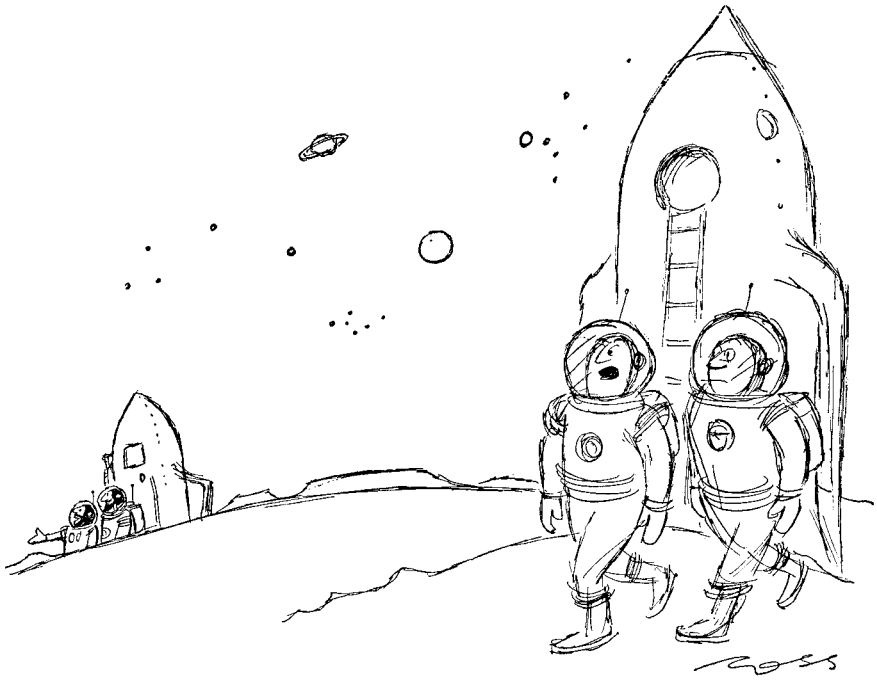
The "debate" on the Hiss case was a great disappointment to me, the more so since *SR* had been good enough to ask me to contribute a kind of foreword to it. Fred Rodell stated, I thought accurately, the plain inference to be drawn from Fred Cook's book: that Alger Hiss, regardless of whether he was or was not ever a Communist or a spy, was convicted on fabricated and distorted evidence. In this sense, and in this sense alone, he was "framed"—by the Un-American Activities Committee, which was not out for truth or justice but for a kill; by the Federal judge who denied a new trial in face of revelations that "only a shut mind could have dismissed as trivial"; and by the FBI which, in Mr. Rodell's words, "indubitably blocked defense efforts to find or pin down legitimate evidence favorable to Hiss and very probably cooperated in manufacturing much of the major tangible evidence on which Hiss was convicted."

This is the gravamen of the charge, and if sustainable, it is a very serious charge indeed. I was shocked by Victor Lasky's reply to it. The reply largely disregards the charge, devoting virtually all its space to proving (often by evidence not known or not available at the time of the trials) that Hiss really was a Communist and a spy—a matter which is irrelevant here. And even this proof proceeds by a technique of "special pleading, tricky selection, and suppression of evidence" (Lasky's characterization of the Cook argument) which would put the best efforts of a Communist character-assassin to shame. The hint that there is something fishy about Cook's book because "the publisher was once married to Mrs. Hiss" surely should not have been admitted to your columns, especially since everybody knows that the book was commissioned originally by (and first appeared in) *The Nation*. Lasky's dismissal of the report of Tytell, the typewriter-engineer, on the ground of his "left-wing background," this in turn established by his enrolment in "the Red-controlled American Labor Party" and the fact that Isaac Don Levine once *charged* him with a hoax, seems to me a fine flower of the whole guilt by association era.

Lasky does not contend the case as stated by Rodell; on the contrary, he gives one every reason to assume that Rodell must be right. But I still think the charge too serious to be left to this kind of treatment. I wish you could somehow get it debated on its merits, not by the left-over intellectual barbarisms of a time which most of us look back upon with discomfort.

Walter Millis.

New York, N. Y.



"It's the Russians. Make believe you don't see them."

MR. TYTELL REPLIES

Editor's Note: *The author of this letter is president of the Tytell Typewriter Company of New York, which prepares special-purpose typewriters. He serves on the faculty of the New York University Graduate School of Public Administration, and was called into the Hiss Case, after the conviction, by Hiss's lawyers.*

I cannot let pass without protest *SR*'s action in publishing Victor Lasky's comments on me. I will leave my reputation for professional competence in the hands of my clients who have found my work satisfactory, in the hands of the universities at which I lecture, and in the hands of the courts which have accepted my expert qualifications. But when Lasky tries to impugn my character and integrity his challenge cannot be left unanswered.

Lasky refers to my "left-wing background," and instances my "enrolment in the Red-controlled American Labor Party, for one thing." What the other things might be Lasky does not say—for the good reason that there are none. And as to my enrolment in the American Labor Party, that was in October 1941 and October 1943—along with hundreds of thousands of other patriotic New Yorkers who thought Fiorello LaGuardia would make a good mayor and Albert Cohn (the father of the illustrious Roy) a good judge. As Lasky well knows, Communist control of the American Labor Party did not take effect until the split-off of the Liberal Party in the spring of 1944—since which time I have had not the faintest connection of any kind with the American Labor Party.

The other half-truth with which Lasky tries to smear me is the statement that Isaac Don Levine "publicly charged (me) with perpetrating a hoax and committing perjury in connection with another matter." Interestingly enough, Lasky neglects to report that Levine's so-called charge followed my sworn testimony before a Senate Committee, as a trained examiner, pointing to what I claimed was the inaccuracy of Levine's purported authentication of a forged typewritten letter regarding Stalin (see *Life*, Apr. 23, 1956).

My connection with the Hiss case was in a purely professional and technical capacity. I have no personal views on the merits of the case, nor on the accuracy of Fred Cook's reporting of it. But if Victor Lasky is as irresponsible in the rest of his review as he is in his references to me, *SR*'s use of his "review" hardly reflects credit on your judgment.

Martin K. Tytell.

New York, N. Y.

NOT A PERFECT DOUBLE

Rodell's assertion, "especially the telltale trial typewriter—its typefaces had been deliberately altered to match the type characters on the 'pumpkin papers'," is so ridiculous to one who knows typewriters that it casts great doubt on his other remarks. In denying application for a new trial, Judge Goddard says in regard to the defense claim that Chambers had produced a machine which duplicated the work of Hiss's typewriter, "If

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this be so, it would mean that he (Chambers) constructed in three months a machine that has taken the defense's several experts at least one year to produce and that *still falls short of being a perfect duplication.*" I have been studying typewriters and their work for thirty-seven years and have testified a great many times on the subject, showing by means of exact ruled squares engraved by machine on glass the slight variation in position of the various letters and the minute defects which develop on each machine by use. Even when new, no two machines locate all letters perfectly in the center of their squares, for the lining up of the type bars is done by a man with hand tools.

Also, I am the Director of the Syracuse Police Laboratory and have been retained by the District Attorney of Onondaga County as his expert since 1922 and have been employed on numerous cases by the Attorney General of New York State. I state this merely to show that my knowledge of this subject is probably more extensive than Mr. Rodell's. I also take exception to his assertion that the FBI "helped Chambers with this deception." I have worked closely with many Federal law-enforcement agencies, FBI, Secret Service, and Post Office Inspectors, and never have I found any of them attempting to "frame" innocent persons, even though the laws often give the criminal a big advantage over the police.

LOUIS A. WATERS.

Syracuse, N. Y.

McCARTHY TECHNIQUE

RODELL USES the McCarthy technique all the way: half-truths, quoting out of context, waving evidence "I hold here in my hand—," most of it full of sound and fury, signifying nothing.

MRS. JOHN W. AVIRETT.

Baltimore, Md.

CONTRASTING TONES

THE CONTRASTING tones of the two reviews were to me very persuasive. Those who prefer an ordinary tone of voice to a scream will give a more attentive ear to Mr. Lasky.

HESTER H. COCHRANE.

St. Petersburg, Fla.

MISHANDLING?

WHAT COOK asserts is not a categorical statement at all, but a hypothetical one which goes as follows: "*If* Alger Hiss is innocent, his conviction stands exposed as the most callous outrage ever perpetrated for base political advantage in America." Mr. Lasky's mishandling of the quotation has the effect of attributing to Cook a view which he does not hold.

HERBERT HEIDELBERGER.

Minneapolis, Minn.

CONGRATULATIONS

WHEREVER the truth may finally be found to reside in the Hiss case, Rodell and *SR* are to be commended by all who feel an old-fashioned interest in justice and decency for daring to suggest that the Emperor of Investigations is abroad without clothes—and that certain of our sacred cows have hooves of clay.

FLOYD W. MATSON.

Berkeley, Calif.

ART OF KINDNESS

THANK YOU for publishing Father Huddleston's article about my "World Is Learning Compassion" (*SR* May 24). Though Father Huddleston is "angered" and at times "infuriated" at the book, I am more in agreement with him than the book admits. My book does, as he says, "rest upon the hypothesis that Man—provided he has goodwill (and somewhere behind him, plenty of money)—can transform this vale of tears into another Eden." That is precisely what I meant. I believe that, "All this old world needs is just the art of being kind." I believe it needs to be a very great deal kinder than it is now, but I believe that more people are concerned about the forgotten hordes of Asia, Africa, and Latin America than ever before in all history.

I think Father Huddleston will have done a good service if his article and my book gain enough attention, for it will separate the sheep from the goats. The sheep (in my thinking) will be those who say we *can* have enough human kindness to enable people to work together for a good world, without everything being under the control of an autocratic government. The goats (in my division) are those who believe that we must put the whole race into a goosestep, or—as some theologians think—wait for the world to get bad enough so that Jesus Christ will return and rescue us. Father Huddleston owes it to us to tell us just what he *does* believe, and why I "infuriated" him with my main thesis.

FRANK LAUBACH.

New York, N. Y.

SATAN'S STANDARDS

THE "HEROES" were great fun to comment on; so are the "villains" ("Rogues' Gallery," *SR* May 31). But a larger question is raised in your discussion: "What *is* villainy"? Several in your Rogues' Gallery were conscientious men of most excellent intentions (Gracchus, and possibly Brutus); some though cynical and unscrupulous as to means may possibly have achieved net good in constructive statesmanship (Bismarck, and perhaps Napoleon); some were nothing worse than weak or inactive (Baldwin, Haig); some were merely theorists and scholars (Hegel, Malthus). I am not sure that any of these really meet the stern tests which Satan would impose.

PRESTON SLOSSON.

Ann Arbor, Mich.

A NOVICE

TITUS OATES was a mere novice as a villain when compared to the professionalism of Joe McCarthy.

HERBERT ARONOWITZ.

New York, N. Y.

WHY CALHOUN?

P. R. MUST BE unaware of the meaning or connotation of the words "villain" and "rogue." What else could explain the inclusion of John C. Calhoun?

EARLE J. HAYES.

Columbia, S. C.

ST. THOMAS—DARWIN—CICERO

IF TORQUEMADA "and the finest European universities supported St. Thomas's reasoning that, as heresy was the gravest of sins . . ." then St. Thomas was the greatest villain of them all, not Torquemada. Malthus makes no villain beside Charles Darwin, for whatever the latter meant to say, the world has taken him to mean that this globe is a jungle in which the law of the survival of the fittest justifies anything. And Gaius Gracchus, that "sensitive, audacious do-gooder," is a poor villain indeed beside Cicero. It was Cicero who first put to death a free Roman, and justified it by the "greater good" of the state. Cicero's act, and the philosophy back of it, have cursed the world of today—Fascist, Communist, or FBI.

MAXWELL RIDDLE.

Ravenna, Ohio.

SPECIFIC STANDARD

THE CLOSEST one can come to P.R.'s specific standard of "public villainy" is something like this: responsibility for the misery and death of others in the attainment of ends which P.R. disapproves of—but does not specify.

WILLARD HUTCHEON.

New York, N. Y.

ROTARIANISM

THE TONE OF P.R.'s argument is an insufferable mixture of piousness and Rotarianism. One can hardly expect respect for remarks such as ". . . Napoleon should have been a much better human being than he was."

MICHAEL M. THOMAS.

New Haven, Conn.

ALL GOOD INTENTIONS

EXCEPT FOR some insane persons all men have good intentions when it comes to major actions. In some petty things people sometimes do act with evil intent. But not in their major actions. And, for men with good intentions, is success everything? If it is, why is Stalin a villain?

H. A. LUCKERT.

Indianapolis, Ind.

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TV AND RADIO

Eaton vs. Whom?

THE prime question in the Eaton case is whether an abridgement of free speech has taken place or is threatened. The facts are these:

The Fund for the Republic and the American Broadcasting Company are jointly presenting a series of interviews conducted by Mike Wallace.

On the second of the thirteen programs Cyrus S. Eaton, a multimillionaire industrialist-financier, appeared and expressed a low opinion of the FBI and of "scores of agencies engaged in investigating, in snooping, in informing, in creeping up on people."

The morning after the broadcast Robert M. Hutchins, president of the Fund, invited J. Edgar Hoover to reply (presumably by way of an interview with Mike Wallace — the Fund has no other broadcast time at its disposal). Mr. Hoover did not accept the invitation.

According to a statement by Richard Arens, staff director of the House Committee on Un-American Activities, Congressman Walter, chairman of that committee, "solicited . . . time from the American Broadcasting Company so that Mr. Eaton's charges will not go unchallenged."

ABC gave time—not the time of the Wallace interview, but equal time—and Mr. Arens replied to Mr. Eaton. In the course of his speech, Mr. Arens said: "Chairman Walter has . . . signed a subpoena for Mr. Eaton's appearance before the Committee." (Three weeks later the subpoena had not yet been served.)

It is, I should think, clear that two vital questions have been raised.

The first question has to do with the principle of equal time for criticism. When does the principle apply or not apply?

The second question is whether an individual should be vulnerable to summons from any governmental agency for the expression of opinion?

IN ORDER to concentrate on these questions, it may be useful to eliminate the (important) questions that have to be bypassed: Who is Mr. Eaton? Who is J. Edgar Hoover? For as far as the basic issue is concerned, Mr. Cyrus Eaton might as well be a nonentity who has forced his way on the air and denounced all vegetarians and had then been called to account by the Un-American Activities Committee.

Two rulings of the Federal Communications Commission, which have the force of law, lie adjacent to the event. One is that when a station gives time to a candidate for office it must give equal opportunity to opposing candidates. The other is that when a station takes a position (or editorializes) it must seek out opponents and put them on the air.

There is no law giving a private individual the right to equal time to reply to an attack. There is no law giving any government agency such a right. Mr. Hutchins's offer to Mr. Hoover was a matter of courtesy (and good publicity) and ABC's response to Congressman Walter's solicitation was equally generous because, technically, ABC could have refused.

Nothing has been done to impair the First Amendment, but in fact a serious obstacle has been placed in the way of free speech *on the air* because stations and networks will hesitate to put on speakers who will call forth "solicitations" from Federal or Congressional departments and agencies. Charles Siepmann some time ago pointed out that the custom of giving time to reply was in itself inhibitory and proposed that broadcasters should be immune from any obligation when *ideas* are attacked. He was considering the demands of individuals. Representative Walter has so broadened the area of the equal-time concept that, in effect, no broadcaster can permit any criticism of any governmental arm, down to the smallest local activity, unless he is ready to provide free time—which to the broadcaster is very costly time—for reply. In the Eaton case another element has been added: solicitation for time was made by an agency which had not even been mentioned on the original broadcast.

The second area of possible jeopardy to the *free* use of free speech lies in the clear implication that Mr. Eaton was subpoenaed because of his opinions as expressed on the air. Mr. Arens described the work of the Committee as "principally to gather factual material for legislative purposes," and it is an established rule that Congressional committees, so engaged, have the right to subpoena witnesses. Whether this right has been abused in the past is, at this point, irrelevant. The significant point is that Mr. Eaton offered no "factual material" whatever. He uttered opinions, judgments, prejudices. The only factual material on the broadcast was supplied by Mr. Wallace, and was all favorable to the activities of the FBI. Mr. Eaton, to judge by the broadcast which led to his subpoena, has no information to give to the Committee, unless the state of Mr. Eaton's mind can be called information.

IT BECOMES evident, then, that the summons to Mr. Eaton is punitive and that his offense lies purely in the area of ideas. Nothing in the Bill of Rights gives or refuses a citizen the privilege of entertaining wrong ideas, but everything in its protects him in the expression of ideas, right or wrong. The moment it is known that the expression of ideas may bring harassment from a governmental agency, a powerful restraint on freedom has occurred. Technically, the great Amendment has not been violated. It can, indeed, be said that Mr. Walter's solicitation was motivated by a desire for more and more free speech. It can even be held that Mr. Eaton has been allowed a further freedom—to talk before the Committee. But the fact is that a heavy penalty has been set on those who want to frequent the marketplace of ideas.

As my abiding interest is in the utmost freedom of the mass media, the act of solicitation seems to me more significant than the subpoena served on Mr. Eaton. I do not for a moment suggest that any arm of the government should be prevented from communicating with the public, but I do hold that the rule of equal time to reply is *not* valid when applied to criticism of the government. The right to criticize the government is, I believe, privileged. I think historical ground exists to indicate that this right, which had been denied to the colonists, was uppermost in the minds of those who wrote and passed the First Amendment. I think it should be preserved.

It is to be noted that Mr. Walter's "solicitation" was not extended to the press. No demand was made on the newspapers to give as much space to Mr. Arens as had been given to Mr. Eaton. His speech was, no doubt, made available to the press, to use or to throw in the wastebasket, as they judged proper. Nothing could more impressively demonstrate the special situation of television, and nothing could more urgently serve notice on us that we need something more than eternal vigilance to protect our liberties: we need to create new patterns of action by which freedom will be preserved, not abstractedly, but in daily use.

—GILBERT SELDES.

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BROADWAY POSTSCRIPT

Keep It Under Your Toupee

WHEN James Joyce composed the Nighttown episode of his novel, "Ulysses," he wrote it in the form of a play. But it is doubtful that Joyce ever envisaged anyone performing it on a stage. Beyond the undisguisedly indelicate language and subject matter, which were taboo in the inhibited theatre of 1921, the dialogue and action jump from the real-life peregrinations of two men through the Dublin brothel section into fantastic daydreams. These daydreams are stream-of-consciousness dead-ends which accompany the action but do not stimulate new action.

The difficulties have, however, not prevented some stubborn Joyce admirers from attempting an off-Broadway production. With textual advice from Padraic Colum, Burgess Meredith has conceived and directed a production which, despite its diffuseness, offers many delightful highlights. And by weaving in bits from other sections of the novel he has given the action a nominal objective, the search of a father for a son, and vice versa.

Meredith has been prodigiously abetted by Zero Mostel, playing Leopold Bloom. Mr. Mostel exercises his highly individual skill as a satirical buffoon to liven up the evening. But he also leaves us with the impression that we've seen a real human being in trouble. If there are times when we wish Mr. Mostel would keep on going under his own steam rather than bow to the necessity of Joyce's next line, this is perhaps the inevitable result of trying to serve both the demands of a literary text and the living theatre.

Of the production around Bloom, the most effective element is Blazes Boylan, played by Swen Swenson. Mr. Swenson's danced refrain is refreshingly ribald each time it is repeated. Beatrice Arthur's sadistic madam is also a strongly etched portrait. The rest of the cast, faced with the task of playing a variety of small segments, most of which merely call upon the actor to illustrate something already described by narrators, is valiant but less effective. Valerie Bettis has staged movement for scene after scene with varying degrees of success. The most memorable is a parade recreated by a line of spectators passing colored banners from one to the next with a bouncing rhythm.

While this production does not capture much of Joyce's Dublin or much of Joyce's novel, it does achieve to a remarkable degree the successful presentation of Joyce's humor and Joyce's ear-music on the stage.

LIKE Joyce, Eugene Ionesco is concerned with the hypocrisy of morality. For him language seems the prime means whereby people alienate each other from themselves and from reality. In **"The Bald-Headed Prima Donna"** (a phallic euphemism which has here been reeuphemized to "The Bald-Headed Soprano"), two couples speak to each other with absurd formality and over-attention to petty distinctions. One man and wife are so shocked to admit sex or passion that they pretend not to recollect ever having met.

Unfortunately, the production makes two important mistakes. The first is transposing the locale to America. An earlier production this season placed it in England, where obsessive respect for the decorums seemed more credible. The second is in the slow, smugly illustrative performances. Unlike Joyce, Ionesco writes for the immediacy of the theatre. The actors should, therefore, rush to each banality as if it were a safety island reached in the nick of time. In the current production this happens too seldom.

The second Ionesco play on this twin-bill is **"Jack"** or "The Submission." It is a Grand Guignol of the horrors of family life, which shows us a sane individual holding out against the pressures to join the madhouse of middle-class society. When finally he is forced to submit to a family-planned marriage, the whole thing is made bearable by flight into animal eroticism. Thus, the vicious cycle is continued.

While this play is better performed, it suffers from having to be viewed in extreme close-up. The smallness of the Sullivan Street Playhouse tends to reduce the proceedings to noise and confusion. Too bad, for the plays are penetrating and the actors are skilful.

—HENRY HEWES.

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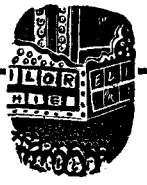

SR GOES TO THE MOVIES

Old Bottles, New Wine

THERE was a time when all that the scenarist of a Western movie had to do was find a reasonably plausible excuse to head the posse for Eagle Pass. In war pictures, after some ribald rivalry over Charmaine between the blithe protagonists, the writer could generally settle everything with a bullet for the second lead (followed by an emotion-packed scene as the hero drags his mortally-wounded "buddy" back behind the lines). Writers these days are finding the going a bit stiffer. Not that the old forms are worn out or outmoded; dozens of films that follow the formula are still being produced each year. The "big" pictures, however—the pictures with the top stars and million-dollar budgets—seem to require something more. There has to be a problem, a message, something to elevate the story beyond routine. To give it, as they say on the Coast, stature.

There is nothing wrong with this process, particularly when it produces such super-charged dramas as **"The Bravados"** (Twentieth-Century-Fox) and **"Kings Go Forth"** (United Artists). Both films are not only off-beat but purposeful entertainments. "The Bravados," starring Gregory Peck, probes the conscience of a man who has taken the law into his own hands to avenge the rape and murder of his wife; "Kings Go Forth," with Frank Sinatra, Tony Curtis, and Natalie Wood, tackles miscegenation. In each the timeworn formulas have not been abandoned so much as adapted to bear an unaccustomed weight.

This approach is seen at its best in "The Bravados," where writer Philip Yordan has simply worked a switch on one of the Westerns' more familiar conventions. Gregory Peck, a laconic stranger, rides into a border town on the day before a hanging. The criminals, he suspects, are the same men who killed his wife. When they escape from jail, he joins the posse in pursuit, inventing the stratagems that lead to their capture, finding a grim pleasure in meting out death to each. And then he learns—the switch—that the men were in fact not guilty of the crime he had been tracking them for. Legally, he had every right to kill them as escaping criminals; indeed, the townspeople applaud him as a hero. But morally he knows that he has killed out of pure lust for personal vengeance—and the wrong men.

For Henry King, more noted in recent years as a director of tearful soap operas and rather ponderous musicals than as a creator of action pictures, "The Bravados" marks a welcome return to the taut style and keen pictorial sense that distinguished his earlier "Gunfighter" (also with Peck). Once again mood is captured in slow, carefully composed panning shots—the townsfolk clustering nervously about the jail on the eve of the execution, the tension of a confrontation scene set in a quiet Mexican tavern. He knows the power of indirect statement. Leon Shamroy's color photography makes every vista, every silhouette of riders against a Western sky a source of visual delight. Through superior direction and a thought-provoking theme, "The Bravados" emerges as one of the best Westerns in a long, long time.

NEITHER superior direction nor the acting of a first-rate cast, however, can quite conceal the deficiencies of "Kings Go Forth." It makes its play for boldness and originality by having two American G.I.'s, Frank Sinatra and Tony Curtis, fall in love with beautiful Natalie Wood, raised in France because her father is Negro and her mother white. Sinatra, overcoming his native prejudice, proposes marriage; Curtis wants nothing more than an easy affair. Dialogue makes it amply clear that race prejudice is a bad thing, but the implications of this stand are ducked.

And here is the real weakness of this strange and inconclusive film. Although the romance takes place against the background of combat in the south of France in 1944, although the troops are directly engaged with the enemy—even in full view of the enemy positions—they seem constantly to wear their Class "A" uniforms, draw week-end passes to tootle down to the Riviera (leaving their Colonel to mind the fort), and behave in general as if war were a genteel nine-to-five occupation. Despite all efforts to build up a sense of realism, particularly in the earlier part of the film, despite unusually perceptive character writing and performance, "Kings Go Forth" is ultimately buried beneath the weight of implausibilities piled up in its synthetic record of the "champagne war."

—ARTHUR KNIGHT.

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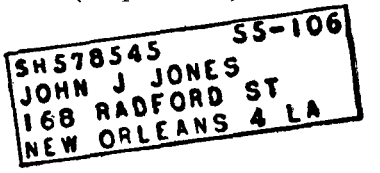

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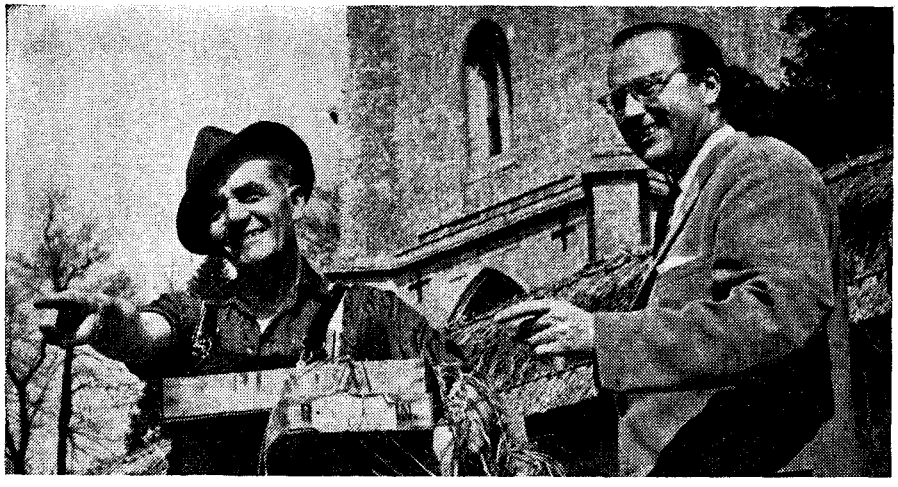
BOOKED FOR TRAVEL

There'll Always Be an Avebury



Sir Francis in his garden at Avebury Manor with his gardener, ex-Foreign Legionnaire Paddy.

WE HAVE had a talk with Sir Francis Knowles, a young baronet who has two passions, old houses and shrimps. Sir Francis has indulged the former by buying, for the equivalent of $28,000, an English house called Avebury Manor. The house is not merely a home; it is an outstanding example of English manor life which Sir Francis, by buying it, hopes to preserve. It is, as we get it from him, wrapped up with preserving the foundations of the Empire and all that, a motive which we, the British Government, and Sir Francis heartily support.

As for the shrimp, Sir Francis, a graduate biologist from Oxford, uses them in his studies which involve the relationship between the nervous system and glands. "I happen to use the shrimp," he said, "because it is convenient to use when studying the nerves with an electron microscope. The animal must be kept at freezing and I must be able to dissect the nervous system within half a minute or less. You can do that to a shrimp, but you can't to a man."

Columbia University, it turned out, was sponsoring a symposium on comparative endocrinology and it had invited Sir Francis to deliver a lecture. He had, in hours on and off the manor, found time to write six books, the most provocative titles of which are "Fresh Water and Salt Water Aquaria" and "Hormones in Crustacea," which of course has nothing to do with a military campaign or anything of the sort. Shrimps. He also illustrated one juvenile book called "The Truth About the Stork," and it won't be giving the end away to say that the truth is, it's a lie.

When he wasn't comparing endocrinology, Sir Francis was pushing his house in particular and Stately Homes in general. A Stately Home is an historic house in Britain, particularly one which has been selected by the Historic Buildings Commission. Now to get at the bottom of all this, the Commission itself was established after the release in Britain in 1950 of the Gowers Report, which warned the government that unless it got behind Britain's homes the old historic way of British life would disappear. It warned that the essence of a home is lost unless it is lived in, and it said that the best agent for preserving it was its hereditary owner. It urged the government to provide certain tax reliefs to owners of stately homes and to issue grants for their repair.

The government's intercession, by which it more or less nationalized its stately homes, resulted in a rush of lords, dukes, and earls into the tourist business. Some 200 are now in the stately-home business, and a fifty-page booklet called "Historic Houses and Castles in Great Britain and Ireland" catalogues them all from Sir Harold Wernher's Luton Hoo in Bedfordshire to Sir David Ogilvy's Winton Castle in Pencaitland, Scotland. The location, opening times and admission charges, buses and coach services and where-to-get a-room-and-a-meal are all listed.

Sir Francis got into the racket because he had been brought up in his father's house at Oxford, a home with twenty rooms and one bath. Sort of semi-stately, he recalls. "If you've been brought up in a group that valued that type of life you want to keep it going. It is not the snob value, but the real value it represents to the history of England." With that noble reason in mind, and the further fact that his wife, their six children, and a family retainer named Janie Kyle who has been around since Sir Francis was six months old, were finding things rather crowded in their old quarters, Sir Francis decided to buy. Avebury Manor, which he chose, was built of gray stone in the 1600s. It has between thirty and forty rooms and some fifty acres of land now planted to noteworthy gardens. It also has four bathrooms which, for a manor house of the Elizabethan times, is quite extraordinary. Although Lady Knowles burst into tears upon learning about her husband's purchase, she doesn't seem to mind at all being on public view six days a week, and she even functions as tourist guide, collecting thirty-five cents from each rubbernecker who passes through the portals.

LOCATED near Salisbury, eighty miles west of London, the manor faces the church of the village of Avebury which has been settled from the Domesday survey of 1086. However, the village is partly within the Avebury stone circle, a place of worship installed by the Beaker People, who came to England from the Continent about 1800 B.C. They chose Avebury because the trackways led to it, the animals and swamps being the alternative in the lower level. "Avebury was in those days, if you will," says Sir Francis, "the capital of England."

The Beaker People constructed a circular pool surrounded by Sarsen Stones which are still very much in

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evidence. They were quarried in the neighborhood. The Beaker notion was, according to Sir Francis, that the evil spirits who couldn't escape over water were thus bottled up. The stones measure ten to fifteen feet in height, and according to Knowles they provide an eerie atmosphere especially on moonlit nights.

What with the adjacent history to give an Englishman roots right back to 1800 B.C., Avebury was too good to lose. Sir Francis recalls ruminating that the best way to preserve its character was to open it to the public. He was fortunate to have the place ordained by the government as a stately home. Once he was in business he moved to repair the roof whose rafters had been attacked by a number of foes of English heritage, including dry-rot fungus, death-watch beetles, and plain old woodworms. While he could have put up a roof of tin or plastic it wouldn't have been truly Elizabethan. The government stepped in and agreed to underwrite a substantial portion of the expense necessary to copy the centuries'-old work of the beetles and fungus. Between Sir Francis and the British Government the new roof cost $30,000, or more than he paid for the house. However, it is in perfect character and is expected to last for another two or three hundred years.

When the government agrees to give aid to a stately home owner, the house must be kept open to the public at least one day a week. Spurred by higher motives and perhaps by admissions, the Knowles's keep the place open every day except Tuesday. The season runs from April 1 to October 1 and during tulip time the gardens are open from dawn to dusk every day. Through an agreement worked out with a Dutch tulip-bulb company Sir Francis put in some 10,000 new tulips and uncounted dahlias which provide an effect abetted by more than a mile of topiary hedge. The gardens have become such a popular part of Avebury Manor that Sir Francis also takes orders for tulips which he relays to the firm in Holland. It takes one highly mechanized and three unmechanized gardeners to keep the place in shape.

In 1956 over 6,000 visitors were clocked through the Avebury gate. Last year the figure rose to 9,000, and this year it is expected to increase to 12,000. The annual gate now comes to better than $2,000.

Although Sir Francis calls his venture a "living museum of a way of life," he doesn't complain nor, he says, does his wife, of being in fact, his own prime exhibit. "I get along all right. Under British tax laws, unless you have an awful lot of money that's the only way to have an estate life."

Whether they had an estate life or not, Sir Francis's ancestors were all either naval people or scientists. The first of the six baronets to bear the title, which was created in 1765, on the eve of the trouble with the Colonies whence now all the tourists come, was Admiral Sir Charles Knowles, governor of Jamaica. Later he went to Russia to help Catherine the Great construct a fleet. The admiral's son and heir, Admiral Sir Charles Henry Knowles, participated in noteworthy action off Cape St. Vincent in Portugal in 1797. However, the third baronet, Sir Francis Charles Knowles became a noted chemist. The fourth was the third admiral of the family and the fifth, father of the present owner of Avebury manor, was Sir Francis H. S. Knowles, a pioneer in physical anthropology and a prehistorian interested in stone implement techniques.

Curiously enough, Knowleses named Charles have always gone to sea whereas Knowleses named Francis have always headed for the lab. The six holders of the title are now evenly divided in two categories. Sir Francis's six-year-old heir is named Charles Francis, and while the formula would indicate that he must be a naval type he may indeed, drawn by the lure of manor life and the success of Avebury Manor, merely be a Stately Home entrepreneur. As is the custom when a new house is added to the official British lists, the press is invited and papers write reviews. Avebury got raves ("The Elizabethan bedroom, perfectly preserved and with some notable plaster-work"—The *Times*) and the novelist R. C. Hutchinson wrote, "I have taken visitors from overseas to Avebury Manor and I have said, 'Do please let this one scene fasten in your memory. Whatever memories of England you carry away, let this be uppermost. For this to me, is England!'"

—HORACE SUTTON.

Your Literary I. Q.

Conducted by John T. Winterich

HOAX AND JOKES

Literature abounds in shams, some mild and clever fun, others serious frauds. Nan Cooke Carpenter of Missoula, Montana, asks you to identify some of each, with their authors. Answers on page 54.

1. Among the numerous fabrications of this poet who poisoned himself with arsenic in 1770 are poems and a history of English painting, supposed to be the work of a fifteenth-century monk called Rowley.
2. After the second edition of his "Will to Power" appeared in 1906, his sister changed the book (by adding about five-hundred aphorisms) from an investigation of philosophy and religion to a glorification of the "superman."
3. Scholars have never determined whether or not "the last Renaissance humanist" added a long prayer from Sidney's "Arcadia" to the last meditations of King Charles I (the "Eikon Basilike," now thought to be a pious fraud compiled by one of the royal bishops in order to heighten the idea of martyrdom) so as to discredit the king in an examination of this called "Eikonoklastes."
4. The national press responded favorably when this young Hoosier poet published in the Kokomo *Dispatch* "Leonainie: A Hitherto Unpublished Poem of the Lamented Edgar Allan Poe" (purported to have been found in an old law book), which later became a great embarrassment to its real author.
5. This Scotsman's epic "Fingal," supposedly a translation from the Gaelic of Ossian, was well received by the German folklorists but was challenged as to authenticity by Dr. Johnson.
6. It was Olin Downes who discovered (1935) that a number of compositions played for years by a famous violinist and attributed to various eighteenth-century composers was actually the work of the virtuoso himself.
7. Capitalizing on the eighteenth-century craze for Orientalism, this friend of Dr. Johnson's ("I should as soon think of contradicting a Bishop," said the Great Cham of him) perpetrated a hoax that went undiscovered for years: "An Historical and Geographical Description of Formosa," 1704.
8. A Frenchman wishing to satirize his countrymen invented an English major to do it for him (the Frenchman ostensibly translating) with such success that a statue has recently been erected to the major in Paris.
9. Although he takes the reader on a tour of Rome (1827-29), with detailed description of art, contemporary events, and scandalous goings-on among the Roman haute monde, the author of this journal actually wrote it in Paris from notes collected by his cousin, Romain Colomb.
10. The "discoverer" (1912) of the Piltdown skull (now known to be one of the great fakes of all time) was the author of a "History of Hastings Castle" (1909), recently found to be a fraud compiled from a manuscript written by William Herbert in 1824.

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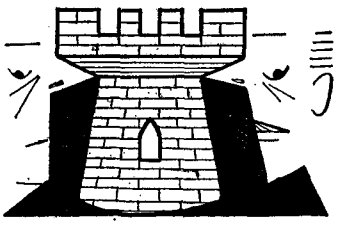
Tensions in American Life

Protest from the Ranks



By KERMIT EBY, *Professor, Social Science, University of Chicago.*

IT IS in consideration of the tensions in American life that the rationale for the university press is most obviously expressed. The university press is dedicated to the production of scholarly works which contribute to the analysis, understanding, and consequent change (wherever need for such is indicated) of the social situation.

Further, since the university press is a subsidized one, works which could not otherwise be printed are, ostensibly at least, published here. In other words, university presses are more likely to deal with highly esoteric subjects and theoretically are more daring than their avowedly more mercenary counterparts.

The avowal being what it is, it seems from my bias as a maverick professor, who spent many years of his adult life in the wilderness of the labor movement, a long way from the reality. My reasons for this belief follow: Editors of presses are hedged by a bureaucracy of scholars. When a work which does not, for some reason, conform to the current technique is submitted it is referred to a proper reader or readers. These latter, being human, have their canons. Now, since the manuscript does not conform, it can easily be dismissed as failing to meet certain academic standards; or the argument can be presented that this work, if printed, might reflect unfavorably upon the particular academic community within which the press operates. Somewhere in the heavens of the academe there is an *absolute*, but one which I have never been able to identify. There is also in the community of scholars a great reluctance to be different. For the kudos are in the closed community. And there looms among the younger men recognition of the cold-blooded fact that promotions are not unrelated to willingness to conform. Unless the editor is a man of rare courage, all of this gives him an easy out when the divergent comes along. "Yes," he says, "I liked it, but the committee found it didn't quite come up to standard."

Paradoxically, I think the great stumbling block to intellectual pioneering is the unwillingness to admit bias. There are too many in the world I now inhabit who close the doors of their offices, preferring to exist in a world of "Ivory Towerese" not from dedication or in order to contemplate but because they are ambitious and sometimes because they are deceitful. These are the intelligentsia whom you can see every day in their respective faculty clubs, selling out their right to protest, to encourage other human beings, and to exchange ideas in honest fashion with other workmen of their trade for the proverbial mess of pottage. This seems to stem from the prevalent view that the head of the department—or the editor of a given university press—desires to hear one sort of gobbledygook rather than another.

STILL, it is the dispassionate, those who see this nonsense as the only way to "making it," who fill me with despair. Here at the university I have only one question as I sit in on innumerable Ph.Ds across the Social Science horizon (I am no specialist). The question is this: "Now that you have studied this subject, tell me what you discovered that has relevance to the meaning of living?" I want to ask this forever—in the language of slang —"So what?"

Two of the many books from the presses, which approximate an answer to my "so what" are Robert M. Miller's **"American Protestantism and Social Issues, 1919-39"** (University of North Carolina Press $6) and **"The Worker Views His Union"** (University of Chicago Press, $5.75), by London, Seidman, Karsh, and Tagliacozzo. I must confess that I would like to ask Mr. Miller what was the motivation for his concern. In the case of Joel Seidman and others, I think I know—for they were all students of mine. Their concern was over the increased apathy of rank-and-file trade unionists, and their goal was to create a desire to counteract this apathy.

I must admit that both books rather confess my bias. They began with a concern, or maybe even a hunch. Mr. Miller's findings intrigued me because he affirmed through evidence that in spite of secular trends in American Protestantism, it was forever being saved by the prophets in its ranks—prophets and minorities such as could always be found on the frontier. Likewise, Seidman's group clarified the reasons for workers joining unions and their responses to those who represent their interests. Be all this as it may, I wish that both books might have included chapters on how to keep churches more prophetic and unions more democratic.

But, to return to the university press.

As I have intimated, the university press rationalizes its existence by pointing out that it is not constrained by the standards of the market place. But it is my fear that in escaping the limitations of the commercial press, it has become the victim of its own rigidities. Thus, the argument that the university press pioneers would seem to die by default.

Unqualified negative criticism is unjustifiable, therefore it becomes now my responsibility to indicate a few possible means for speaking to this condition. First, I would include in the reviewing and decision-making structure of the university press individuals of high acumen, those who might be representative of the public whom the press would influence. By this means some of the inbreeding would surely be avoided. To achieve success in such an approach, however, the critics and reviewers outside of the academic circles would have to take their responsibilities seriously. After all, one must realize that reading manuscripts can be an awful task. And, in inflationary times, twenty dollars are not much of an inducement.

IN THE last analysis, I suppose the editor must be more than a bit of a gambler, willing to make a few mistakes if in the offing lies the possibility that he will have certain successes to his credit. In fact, my description of the ideal editor would be "an educated personality with a gambler's instincts."

I confess to being a partisan; I am also proud of this fact. With me, however, it is not a particularly original idea. But in this era of almost automatic claims to "nonpartisanship" by the more respectable organizations, and to "objectivity" in the hallowed halls of the intelligentsia who want to emphasize the science part of social science, this business of objectivity seems a bit overdone.

Integrity, it seems to me, is finding one's original bias, testing it to see if it is a worthy one, and, if it proves to be so, sticking to it.

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Parasites on the Body Social

By MAX LERNER, *author of "America as a Civilization."*

WYATT MARRS has hit on a striking theme for **"Man on Your Back"** (University of Oklahoma Press, $3.95), and symbolized it by a striking title—the parasites who live on the body social. He has developed his theme with logic and force. I hope many will read him, since they will find familiar things (religion, women, war, marriage, smoking, politics) presented in an unfamiliar way. His frame of classification for parasites is also a useful one: the chronically dependent ones; the predatory ones, including the compulsive, the fraudulent, and the panders; and the entrenched ones (family, religious, political, economic).

Yet I fear it falls short of being the book of real importance it might have been. The reason is that any effort to discuss parasitism as Marrs does, by a single and simple standard of what is and is not "socially useful," is bound to end in a blind alley. Marrs claims that this criterion is "clear-cut and universally valid," yet when he tries to apply it the result is often blurred and even trite. He has pretty easy sailing with beggars, thieves, safecrackers, pickpockets, fences, forgers, confidence men, quack medicine-men, charlatans, vendors of "obesity cures," pimps, drug addicts, alcoholics, racketeers, publishers of pornographic periodicals. Yet these do not present the real test of a theory of parasitism.

The harder cases are advertising, public relations, motivational research, corporate finance, stock speculation, and litigious law, and these are problems on which Marrs barely touches. It would, for example, be very valuable to have some criterion by which we could judge whether the men who work at these professions on Madison Avenue or in Wall Street or—for that matter—on the Main Streets all through our nation are "men on our back" or whether they are men of substance and social utility. C. Wright Mills in "The Power Elite" tends to dispose of their utility in a sharp and summary fashion. David Potter, however, in "People of Abundance" takes a far more favorable view of advertising, in the sense that it makes possible the movement of our machines and of our whole economy. Yet, by the same economic criterion, some of the shadowy men whom I have listed before—the charlatans and vendors of pornography—also keep the economic machine going. Plainly the economic test in itself will not do. And, as I suggest, Marrs does not dare use it right down the line. He combines it with a vague moral test, by which the institution he is examining must be not only economically useful but "socially" useful as well.

From the moral standpoint there are some even harder nuts to crack. Marrs is quite ambiguous in his treatment of religion, for example. The most ruthless purely economic treatment of religion may be found in Thorstein Veblen's "Absentee Ownership," which contains a classic attack on the economic waste of churches, priests, ministers, and religious services. In dealing with the church historically, Marrs leans somewhat in this direction. He sees the Mayan temples, for example, and the burden they imposed on the people, as a clue to the disintegration of their civilization. Yet when he comes to modern times, he sees "little or no outright religiously entrenched nonusefulness," and sees the church today as freer of the "antisocial blight" than the family, the state, and the economic order. One gathers then that his real test is not economic or broadly social, but the test of whether the institution serves certain psychological needs, as the church does. But once you open this road, it stretches in every direction. The whore fills a psychological need, too, because men find some kind of release with her which they cannot find elsewhere; the whore in turn may love the pimp; the driven husband may have a masochistic need for the wife who uses him coldly for her purposes; the mentally sick woman might go to pieces without the charlatan healer, just as the devout Spanish peasant woman would be lost without the village priest. What a shambles this makes of the idea of a "clear-cut and universally valid" criterion for social parasitism.

There is also a curious streak of puritanism in Marrs. He speaks bitterly of the "parasitic wife" (incidentally, much of his analysis of the leisure-class wife seems like a footnote to Veblen's "Theory of the Leisure Class," though with less origi-

FLOWER FANCIERS will find an original treatment of familiar garden blooms in Buckner Hollingsworth's **"Flower Chronicles"** (Rutgers University Press, $5), which traces the lore of flowers through history. The woodcut, above, pictures Nicholas Monardes, the first European to publish a description of the nasturtium. Below, doctors of the 1500s turn petals into cures.

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nality and bite). But can we be certain that the wife who does not sweep the room well, but keeps her husband sexually fulfilled, is a parasite, while the Mrs. Craig, who continually polishes the furniture and has a cleanliness mania, is socially useful? Marrs seems to think that a mother must always instruct her daughter in child-care and housekeeping, and such a mother passes the test of social utility. But how about the cultures, in the Caribbean for example, where a daughter is primarily instructed in the arts of self-beautification and sex? Must she fail to pass the test? The confusion gets worse as Marrs goes on to discuss what is eugenic in marriage and what is dysgenic. As with many over-simple biological theorists, he uses the criterion of biological fitness. But fitness for what, and to survive what? In the society of our day a girl probably survives best if she has a good figure, wears clothes well, has a feel for the latest fashion, cultivates the art of cosmetics, and has a shrewd instinct for male psychology. She may later, of course, become a lady of charity, good works, and civic usefulness—especially if she marries an old husband and survives to inherit his fortune. It would be difficult to call her "dysgenic" by any except the most arbitrary standards.

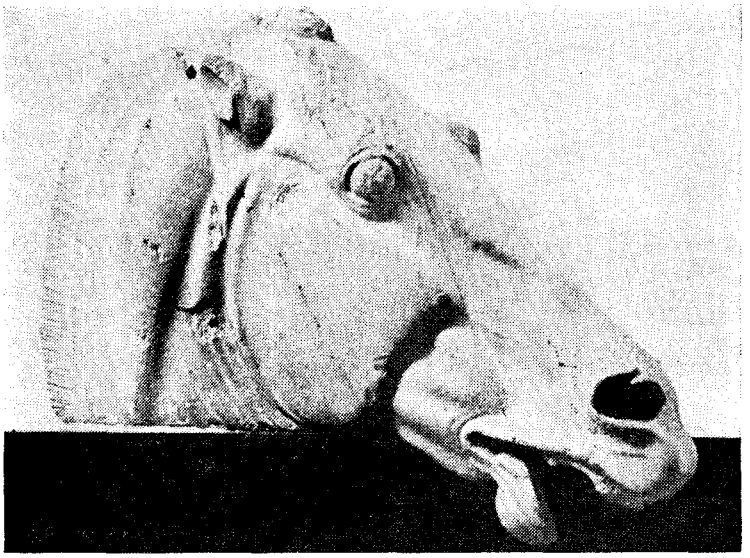
The examples could be multiplied. One of the absurdities into which Marrs gets led by his simplistic stress on "the socially useful" is to prefer the drab uniform which the contemporary male wears, to the fashionable clothing of our women. If we follow such a criterion, then surely Chinese Communist society today is the one that makes the most sense, where everyone—women as well as men—are reduced to the dreariest sort of uniform. By the same standard the most socially useful society would be an ant society.

And when he tries to apply the standard of "work" as a way of weeding out parasites from nonparasites, he again gets lost. Actually the American male today works harder—even at his socially questionable business—than perhaps any society of males in history. No wonder Marrs is baffled in his discussion of our economy, sounding at times like Henry George or Marx, and ending with platitudes about the social functions of capital.

He dallies with the idea of calling the whole cigarette industry parasitic, but holds back. On liquor he is more generous, since he sees its relaxing function. But who can be the moral arbiter to decide the relative relaxing values of liquor, tobacco, narcotics, and sex? The fact is that the whole notion of social parasitism is an impossible one to treat with simplicity. All of us are at once exploiters and exploited, idlers and busy, useful and useless. Emerson was right when he said that "the world owes the world more than the world will ever be able to repay." Even Marx, with all his genius, was a failure when he tried to do a critique of society by economic standards alone—the standard of surplus value.

There are two ways of doing the kind of job that Marrs has undertaken. One is to do it with a ruthless irony, as Veblen did, and not worry too much about whether you are just and balanced in your appraisals; or perhaps to do it as the French moralists did it, with irony and literary grace.

The second way is to do it by measuring the life-giving values of particular institutions inside the larger value pattern of the civilization. Such a larger pattern would include its life goals, its instruments for reaching them, its hedonisms, its gods and taboos, its faith and hope. Within such a pattern, and within the criticism of it, you might then try to evaluate particular types of activities and institutions. But you would have to make your ultimate standard of value explicit, and nothing as vague as "socially useful" could do the trick.



HIGH ON A HILL above Athens stands the Acropolis, repository of classical Greece's most perfect buildings and statuary. The bold photographs of Walter Hege, accompanied by Gerhart Rodenwaldt's historical commentary, in **"The Acropolis"** (U. of Okla. Press, $8.75), reveal anew the treasures of ancient Greece. The horse, above, once drew the sun-god's chariot.

● ***ONCE MARRIED,*** *the female of* genus homo *becomes more than a woman. She is a wife, with all the traditional rights, privileges, and prerogatives of wifehood fixed by affection, law, and well-established custom. One of the most fundamental of these rights is the right to a share of her husband's earnings. A woman's marriage carries with it a right to a livelihood if her husband is able to provide it. As a result of this entrenched position, where family controls are weak or custom sanctions it, the wife who is so inclined can easily become parasitic if the economic situation will permit.*

● ***THE MONOPOLY*** *of religious services and ministrations puts those who are authorized to perform these functions in a strategic position to draw on the substance of the population. This entrenched position makes a variable degree of parasitism possible if the encumbents are so inclined. Particularly is this so when it is widely believed that the services and ministrations performed are the only avenue of approach to a deity or are necessary to the prosperity and final salvation of the individual.*

● ***FROM MONARCH*** *or dictator to political ward heeler, the struggle to secure and maintain political position and favor is always present. The degree of entrenchment and the consequent opportunity for an unearned income depend entirely upon the individual's success in this grab for power.*

—From "Man on Your Back," by Wyatt Marrs.

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The Black and White Fallacy

By FRANK S. LOESCHER, *African-American Institute.*

THE resistance of many white Southerners to the Supreme Court's school decision and the hostility of many Northern whites to Negro insistence on equal rights in housing are disturbing signs of the national struggle over the American creed of equal opportunity. Only five years ago slow but steady progress seemed inevitable. Today some Northern whites are losing heart. It is no longer a matter of putting our beliefs into practice; our very beliefs are being shaken. Eisenhower's lack of leadership provides a scapegoat for the liberals. Crimes committed by Negroes provide rationalizations for the prejudices of conservatives.

Three recent university press books illuminate America's major domestic issue: **"Racial Discrimination and Private Education,"** by Arthur S. Miller (University of North Carolina Press, $3.50); **"Separate and Unequal,"** by Louis R. Harlan (University of North Carolina Press, $6); **"Racial Factors and Urban Law Enforcement,"** by William M. Kephart (University of Pennsylvania Press, $5).

Arthur Miller analyzes the "legal problems inherent in any attempt of a private school to admit both Negroes and whites to its student body." He also points up the importance of nonlegal factors—the ratio of Negro to white in the student body, the handling of publicity, administrative means of evading legislation and the courts, social pressures from the community. He believes that private (including the denominational) schools might be a wedge and an example for public-school integration.

Harlan examines the impact of Northern philanthropy and Southern racial views on public education, and demonstrates the growth of inequality from 1901 to 1915. He quotes George S. Mitchell on school integration: it would be "so much easier if Negroes all over the South had good modern homes, instead of the slum shacks in which pervasively they still live; if Negroes on the land were owners or secure tenants with years of reputable standing in their part of the countryside; if in commercial and industrial employment there were genuine equality of opportunity; if everybody had a reasonable chance to find personal health."

Kephart studied the Philadelphia Police Department to help the administration in formulating policy for daily operations and police educational and training programs. He found need for (1) an "Inspector General" type of office to handle complaints from white and Negro personnel, (2) a "community relations" program at the district level to improve relations between the police and the Negro community, (3) the recruiting of some officers from civilian ranks, as is done by the armed forces and the FBI, (4) a program to improve communication between the Negro press and the police, (5) a police-training program in race relations. Philadelphia and a number of other large cities are experimenting with some of these sound recommendations.

Kephart believes the most important problem facing the Philadelphia Negro community is not fair employment or educational opportunity but the "staggering amount of Negro crime." In 1955 Negroes composed 25 per cent of the population and accounted for 55 per cent of the arrests. He raises the fundamental question whether the Negro community should be held responsible for the disproportionate number of these arrests. Others, including *Time*, consider Negro crime a symptom of America's "failure in integration."

The three books deal with different aspects of a big problem, but all serve to emphasize the point that we must work simultaneously for equality and integration. We need leadership from the President on down. We particularly need leaders in our denominations who will see that race relations programs are established to educate the members of the various churches, leaders in our foundations who will see that adequate funds are available to organizations working for equal opportunity in our Southern states and Northern cities, leaders in our communities who will deal with crime as a total community problem.

16mm Films

"A TIME OUT OF WAR" (22 min.) a strikingly sensitive film based on a short story about three Civil War soldiers produced as a thesis project by Denis and Terry Sanders, winner of a 1954 Academy Award and recently released on 16mm; distributed by the Educ. Film Dept., University Extension, UCLA, Los Angeles 24, Calif.

"AN OCCURRENCE AT OWL CREEK BRIDGE" (17 min., color), an absorbing realistic rendition of Ambrose Bierce's Civil War story, well scripted and enacted, produced as a graduate student project; distributed by the Cinema Dept., University of Southern California, Los Angeles 7, Calif.

"THE CONSTITUTION AND EMPLOYMENT STANDARDS" (28 min.), an interesting and provocative re-creation of the case in which the Supreme Court sustained the Fair Labor Standards Act of 1938, filmed with the actual people involved and in the original locations; first of a series of six on the Constitution, produced by the Center for Mass Communication of the Columbia University Press; distributed by NET Film Service, Indiana University, Bloomington, Ind.

"THE COLOR OF A MAN" (10 min., color), a graduate student production illustrating the Melanin theory of skin differences in men using an interesting combination of animation, reenactment, and documentary photography; written and directed by Robert Carl Cohen; distributed by the Educ. Film Dept., University Extension, UCLA, Los Angeles 24, Calif.

"COLOR LITHOGRAPHY, AN ART MEDIUM" (32 min., color), the step-by-step process of making a three-color print as shown by Professor Reginald H. Neal; clearly photographed, edited, and written; distributed by the Dept. of Film, Radio, and TV, University of Mississippi, University, Miss.

"BUNKER HILL" (18 min.), a moving documentary account of how the elderly residents of a Los Angeles neighborhood feel when their homes and dwellings are about to be torn down to make way for modern office buildings; produced by Kent Mackenzie as a graduate project; distributed by the Cinema Dept., University of Southern California, Los Angeles 7, Calif.

"THE WORLD OF MOSAIC" (28 min., color), a panoramic history of tile picture making, ending with a complete mosaic mural being made by Joseph Young; produced and photographed by Ernest Rose, written and directed by N. H. Cominos; distributed by the Educ. Film Dept., University Extension, UCLA, Los Angeles 24, Calif. —CECILE STARR.

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Down on the Farm

By KENNETH L. ROBINSON,
Professor, Agricultural Economics, Cornell University.

THE prevailing mood with respect to farm policy is currently one of dissatisfaction. Public attention has been focused on the rising cost of farm programs and the existence of large surplus stocks in Government warehouses. Many farmers strongly oppose the compulsory planting restrictions that are now in effect for a limited number of crops. Other agricultural exporting nations such as Canada, New Zealand, and Denmark have been critical of our efforts to dispose of surpluses abroad at cut prices. Farm leaders and many members of Congress are dissatisfied with existing programs because they have failed to guarantee prosperity for agriculture. Between 1951 and 1956 farm incomes fell substantially while incomes of most other groups were rising. Clearly the chronic low-income problem in agriculture has not been solved. Despite more than a decade of unparalleled prosperity, a majority of all farm families still receive annual incomes of less than $3,000.

There are indeed ample grounds for criticism and dissatisfaction. Farm organization leaders, members of Congress, and the Administration agree that changes in present policies ought to be made, but there agreement ends. The Administration and leaders of the largest farm organization have advocated lowering support prices on the commodities which account for most of our present surpluses so as to discourage production and stimulate sales. A majority in Congress and most farm-organization leaders oppose moving in this direction because the immediate effect would be simply to reduce farm incomes still further. As an alternative, some want to strengthen the bargaining power of farmers by permitting them to withhold produce from the market if necessary; others seek additional authority to dump surplus farm products abroad.

Even within farm organizations and between regions there are sharp conflicts. Farmers feeding dairy cows and poultry in the Northeast, for example, generally oppose raising support prices on grains because such action would add to their feed costs. Many cotton producers in the newer irrigated areas of the Southwest would be willing to accept lower prices in return for the freedom to plant more, but not small farmers in the South.

Agricultural leaders and members of Congress at present are groping for answers. A solution will not be found unless there is general understanding concerning the causes of the farm problem and why it persists. This must be followed by careful analysis of the defects of present policies and the consequences of proposed alternatives. The university presses, recognizing their responsibility in the area of public affairs, recently have published several excellent books dealing with various aspects of the farm problem. Among these are two which should be of particular interest to the general public as well as to specialists in farm policy, one written by Lauren Soth, editor of the *Des Moines Register & Tribune,* and the other by Willard Cochrane, a professor of agricultural economics at the University of Minnesota.

Soth's book **"Farm Trouble"** (Princeton University Press, $3.75), deals broadly with the farm problem and Government programs relating to agriculture. It is one of the most concise and best-written books available on the subject. The farm problem, Soth emphasizes, has been aggravated by the development of improved methods of production which have increased output and reduced labor requirements in agriculture. Soth suggests that more positive government action needs to be taken in an effort to help these people find employment outside of agriculture. He is critical of existing price-support programs and proposes some modifications, including more direct subsidies and measures to slow down the rate of technical progress in agriculture. These policies would eliminate the need for production controls, which, he says, have been a failure.

Cochrane's book **"Farm Prices: Myth and Reality"** (University of Minnesota Press, $4), is more restricted in scope than Soth's book. It deals primarily with farm price instability and the problems of the so-called "commercial" farms, which produce most of what is sold but account for only about one-half the total number of farms. Cochrane, like Soth, calls attention to the important role which technological developments have played in expanding farm production. According to Cochrane, a continuation of the present rapid rate of improvement in agricultural technology will perpetuate low farm incomes and sentence farmers to what he calls the "agricultural treadmill." His solution is to assign each farmer a quota based on his share of the expected market. Thus, Cochrane, in contrast to Soth, advocates more effective production controls. Even among professionals, there is a wide divergence of opinion as to what direction our future farm policies should take.

"You know, I think he was ready to pull out his checkbook when I pulled that 'You Auto Buy Now' slogan on him."

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Creation and Criticism of Culture

Cocteau, Gabo, and Giedion

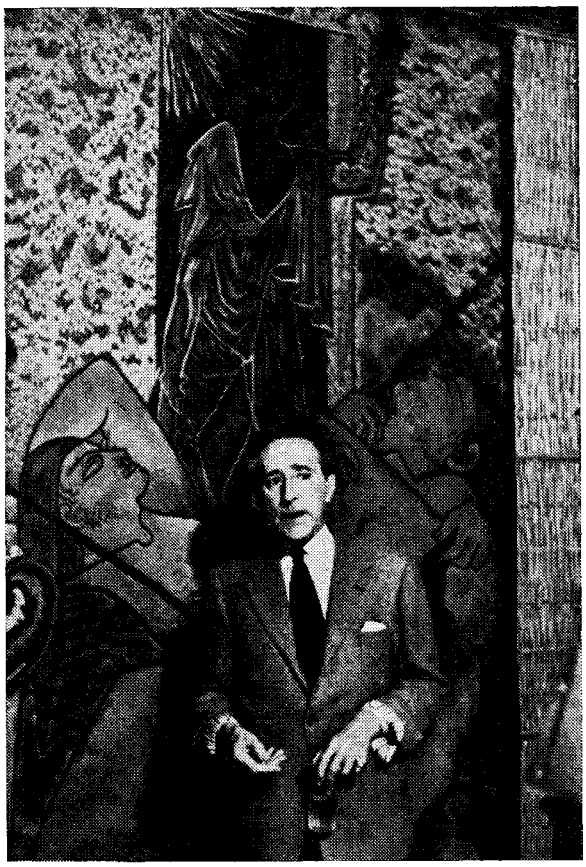
By HAROLD EHRENSPERGER, *Professor, Creative Arts, Boston University.*

IN THE middle of the Twenties, when some of us as very young Americans went to Paris out of a nostalgia that had the allurement of *avant-garde,* a figure was forcing the lock of the period and "twisting the key in all directions." Through Picasso he had learned the *esprit nouveau,* a "careful distortion of observed reality." In spite of the pathetically worn-out spirit of the city, he had awakened a sense of the marvelous which he could not understand, and since these mysteries surpassed him, he pretended to be their "organizer." Jean Cocteau, poet, painter, dramatist, librettist, cinema writer and producer, emerged a bright and shining romantic symbol in a disillusioned and drab city.

What we felt was a romantic afterglow of the disillusionment of the postwar period. The turmoil, we thought, was essential to the human condition; it was permanent and metaphysical. This was the period of the neo-romantic artist, a period of romantic acceptance that was disturbed only by romantic theologians whose acceptance took the form of an "existential void," taking away the astonishment that was enjoyed and the sense of the marvelous which could not be understood but which was "organized" into the poetry, plays, painting, sculpture, and music of the new spirit. Experience had plunged us into realities we could not comprehend, so carefully had the reality been distorted.

Cocteau forced his ideas into formulae. His poetry was a "sort of machine for producing the poetic sense by means of words"; "a machine for making love"; a "vast pun (*truc*) which stands for more than it is." He merged spectacle and meaning to give new dimension to the cinema. He had followed the advice of Diaghilev with whom he and Nijinsky were walking one night in 1912 in the Place de la Concorde. Diaghilev turned to Cocteau and said: *"Etonne-moi!"* Cocteau did just that in his ballet "Parade" and it became his manner. He astonishes us now in his writing and his cinematic art even as he did in the mid-Twenties when we sat bewildered yet excited before his "Orphée."

What Cocteau has to say is a "puzzlement." Yet if any solution of the puzzle that is Cocteau is to be found in this generation, Neal Oxenhandler seems to have found it in his wise and judicious book, **"The Theatre of Jean Cocteau,"** which is delightfully and pointedly co-titled **"Scandal and Parade"** (Rutgers University Press, $5). Both titles have a *double-entendre.*



—Inge Morath (Magnum).

Jean Cocteau at Cap Ferrat home of lifelong friend Madame Weissweiler, whose entire home he "tattooed."

The artists in Paris in the mid-Twenties were involved in life as artists, as passive rather than active resisters, so that there was no involvement which would catch up "in the machinery of the world and hence dehumanize" them. The involvement could not mean an actual fighting, a pollution that has resulted in the period from the Spanish Civil War through the Second World War in a reportorial realism that has little artistic distance, no wonder, no astonishment. These present-day men began as the uncommitted generation, and where they have been involved they have been anguished reporters in a hostile universe. Only as the artist returns to artistic involvement, an involvement of the spirit, in the creation of new values, can he hope to have much to say to his generation.

This is precisely what the sculptor-architect Naum Gabo set out to do. He, too, lent excitement to the Paris of 1924 in his first exhibition at the Gallery Percier. Before this, along with his brother, Antoine Pevsner, he had written the Realistic Manifesto in Moscow in 1920. At the time of the production of Cocteau's "Orphée" in 1926, he had made the model for "La Chatte" for Diaghilev. (Has anyone written on the ballet or Diaghilev as the core of the endeavors of the creative artist?) In Gabo's Trowbridge Lecture at Yale University in 1948 he said:

> We shall be heading straight into disaster if we take it for granted that the main characteristic of the new civilization will consist alone in the material improvement of our surroundings. . . . It is the man and his mentality, it is the trend of our aspirations, our ideals; it is our attitude toward mankind and the world which we have to acquire if we want to survive and to build something more propitious for the continuance of our life than what we have done up till now. It is the creating of new values, moral, social and aesthetic, which will constitute the main task in the construction of the new civilization. It is the establishment of new norms, by which I mean modes of thinking, feeling, and behaving not in accordance with the wanton whim of an individual but corresponding to a constructed new image of man's relationship to mankind—it is all that, plus the reorganization of our external environment, the creation of the world we are living within our homes and cities.

This is no idle romantic speaking, this is the man who from 1920 to

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the present has been giving form to the new values and whose ideas in form have been crying out for actuality in use. Now, at least, we see the full stature of the man, of his work, and his ideas, in **"Gabo"** (Harvard University Press, $15), with added illuminating essays by Herbert Read and Leslie Martin.

Naum Gabo is a creative thinker, not the model for Rodin's cogitating inaction, but rather the "man-alive" who is thinking values into realities of the space and time of our age. This is truly a book of astonishment that will, in turn, create astonishment in the realization that we have not known sufficiently about the man and his ideas. This need be no longer true. In one book the man and his work are vividly alive, the idea and the realization, and it is an event in the world of art as well as in society.

It is likewise an event in the book-publishing world because the Harvard Press has been artistically alive even in the way in which it has reprinted in an interleaf the Russian version of the Realistic Manifesto of 1920. The plates, printing, the binding with the thick back cloth cover containing a box in which are a pair of spectacles to view the ten stereoscopic color reproductions included in the book—all these add to the joy and fun of the book. This is altogether an astonishing event. Separate articles on many aspects of Gabo's thinking will have to evaluate the superb ideas and the artistic accomplishment of this man, and many essays will be written whose topic sentences will be taken from the pithy declaration of the founder of Constructivism:

> We all construct the image of the world as we wish it to be, and this spiritual world of ours will always be what and how we make it. It is mankind alone that is shaping it in certain order out of a mass of incoherent and inimical realities. This is what it means to me to be constructive.

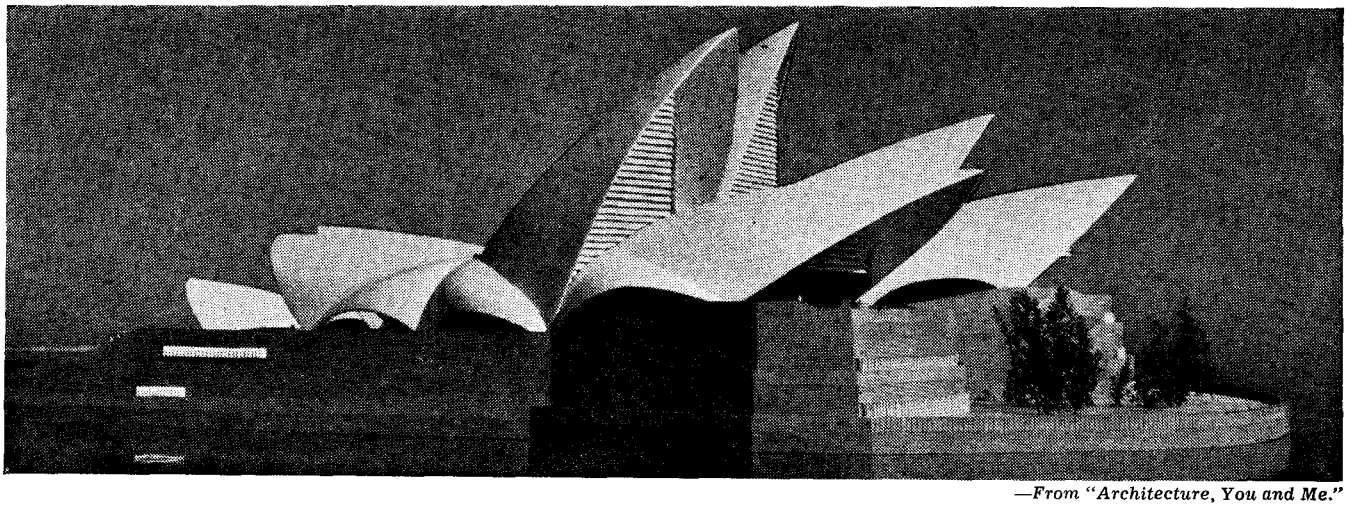
—"Growth" from "John Rood's Sculpture."

"For Rood, movement is growth."

An age which has not the courage nor the economic means to realize the splendid visions of its architects has at least listened to them. Siegfried Giedion's "Space, Time, and Architecture" has been of its kind a classic as well as a best-seller. Now, under the title of **"Architecture, You and Me"** (Harvard University Press, $5), Mr. Giedion's thoughts since 1937 are translated with *Marginalia.* With Gabo's book the influence of aesthetic values on the shaping of reality has a new impetus toward realization. Two sections, particularly, are assigned reading for architects and artists—the one dealing with cooperation of architect, painter, and sculptor and that discussing the demand for social and spiritual imagination. In short and oftentimes disjointed ideas bridged by the *Marginalia,* Giedion arouses and challenges. The material ranges from the Orient to America and from Ary Scheffer to George Braque and Léger. Many of the ideas are more fully developed in "Space, Time and Architecture," but the contemporary reference and the immediate project give the new material practical value.

While Cocteau and Gabo were astonishing Paris in the Twenties, a young man named John Rood was whittling wood in Ohio and traveling in Europe. Now after twenty years of work, at the height of his career, he is a professor at the University of Minnesota. In **"John Rood's Sculpture"** (University of Minnesota, $7.50), a beautiful volume that shows the results of his aesthetic achievement, Rood's sculptures are given flat surface representation. They must be seen, however, in natural settings, for his sculptures are not merely solid blocks created in space: they *shape* the space they inhabit without being merely shells, and possess animation without being mobile. For Rood, movement is growth. In the introductory essay translated from the German, Bruno Schneider says that Rood is overcoming the discrepancy between painting and plastic art, between plastic art and architecture. He is forming a bridge between the arts, a "bridge to space."

IF MOVEMENT is growth for a sculptor, it has been the meaning of much of her life for Margaret H'Doubler. Teacher of dance and believer in the dance spirit in people, her ideas are now available in a revised edition of her primary book, **"Dance: A Creative Art Experience"** (University of Wisconsin Press, $4). Here is no technical treatise on dance movements but rather a philosophy of the art and its application to art education for which Miss H'Doubler has been a pioneer in America.



—From "Architecture, You and Me."

Sydney, Australia's new Opera House, completed in 1957, designed by prize-winning Danish architect Jorn Utzon.

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Art in Science

By EDMUND W. SINNOTT, *Dean Emeritus, Yale University.*

IN SCIENCE the chief function of our university presses has not been to bring out technical monographs but rather to make possible the publication of books of more general interest and especially those which deal with the relation between science and other fields of knowledge.

A brief rehearsal of following titles shows how well this function is being performed: **"Science in Progress,"** edited by Hugh Taylor. (Yale University Press, $6.50); **"The Stars,"** by W. Kruse and W. Dieckvoss. (University of Michigan Press, $5); **"The Senses,"** by Wolfgang von Buddenbrock. (University of Michigan Press, $4); **"Light, Visible and Invisible,"** by Edward Ruechardt. (University of Michigan Press, $4.50); **"For Future Doctors,"** by Alan Gregg. (University of Chicago Press, $3.50); **"Ward 4,"** by James Howard Means. (Harvard University Press, $4.50); **"The New Frontiers of Aging,"** by Wilma Donahue and Clark Tibbitts. (University of Michigan Press, $5); **"Adventures in Medical Education,"** by G. Canby Robinson. (Harvard University Press, $5).

These are all books that will repay the reader, but one among them, **"Science and the Creative Spirit"** (University of Toronto Press, $4.50), concerns a subject of such vital interest and importance today—the relation between science and the humanities—that in this survey it deserves special attention. Several years ago the American Council of Learned Societies set up a committee to study the humanistic aspects of science. This volume is the product of their labors. Here is no interpretation and defense of science by some of its own practitioners but a thoughtful appraisal of its place in modern civilization by a group of distinguished scholars in the humanities. Each approaches the problem from his particular direction but all are in essential agreement. They offer nothing startling or novel in the treatment of this great theme but set forth clearly the most important features which distinguish these two major aspects of our culture and the contributions each should make to the life of man.

THE contrasts between science and the humanistic disciplines are ably analyzed. Science is rational and objective, based primarily on intellect, whereas the humanities are concerned also with the subjective, intuitive, and emotional aspects of men, though in actual practice this difference is by no

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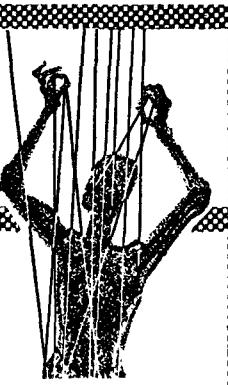

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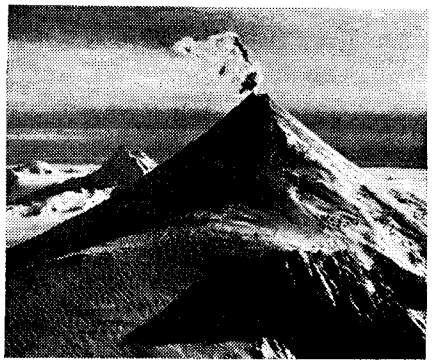

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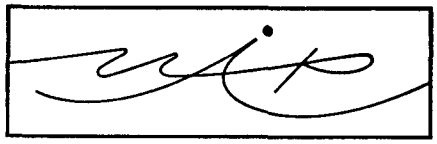
means a sharp one. Science, often regarded as having no values of its own, actually depends for its life on certain fundamental ones—truth, honesty, respect for facts, and the sharing of knowledge. The results of science, unlike those of the arts, are verifiable and communicable and can be used for prediction. Science deals with general laws and statistical regularities, but specific and individual events are more often the concern of the humanities. Primarily, science is quantitative and the arts qualitative, though this distinction is subject to many exceptions.

The authors are inclined to challenge the idea that the products of science are cumulative but those of the arts are not. Here, it seems to me, they fail to make a very convincing case. The arts indeed change through the centuries but they show little of the steady and obvious progression that so conspicuously distinguishes the history of science.

Such contrasts have often persuaded thoughtful men that not only are there basic conflicts between science and the humanities but that one or the other of them must be chosen as the only safe guide to follow toward the truth. Professor Priestley reminds us that in England the Baconian tradition, still powerful, denied to art any real validity and has tended to look on it as a pleasing but irrelevant pastime. The intellectual and emotional tensions thus often built up between scientists and humanists were not nearly so acute in France, and Professor Brown points out that here "there was a unique and fruitful relationship between the creative literary imagination and the empirical and rational adventure of the scientific investigator." There evolved in France, happily, "a real division of labor between the scientist and the literary man, not based on mutual repulsion but the product of mutual understanding, a recognition of the limits and the methods of the different outlooks."

EVEN when there is no antagonism between the disciplines of rationality and intuition, each has profoundly affected the other and the life of man. Professor Deutsch shows what important resources science and the humanities provide for each other and the mutual constraints exercised by each. The development of one has often modified the other. How much, he asks, is the atomizing method of science responsible for the trend in literature away from the broad scope of Montaigne and Shakespeare to the minutiae of Joyce and Proust?

In a concluding and thought-provoking essay Professor Hawkins emphasizes the true creativity of science,



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a quality often unrecognized by those who know it only superficially. The creative spirit is what serves to bring science into the circle of the humanities and is the bond that will help unify the works of man.

This book deserves a wide reading. It is written in the language of the classroom rather than of the living room, a fact which may discourage some who would gain much from its pages. It will be welcomed, however, by all those who deplore the divisive tendencies in man's mind and who realize that "civilization will have to use for its self-preservation all the resources of scientific, humanistic, and religious thinking, which through their creative interplay have always been the sources of its growth."

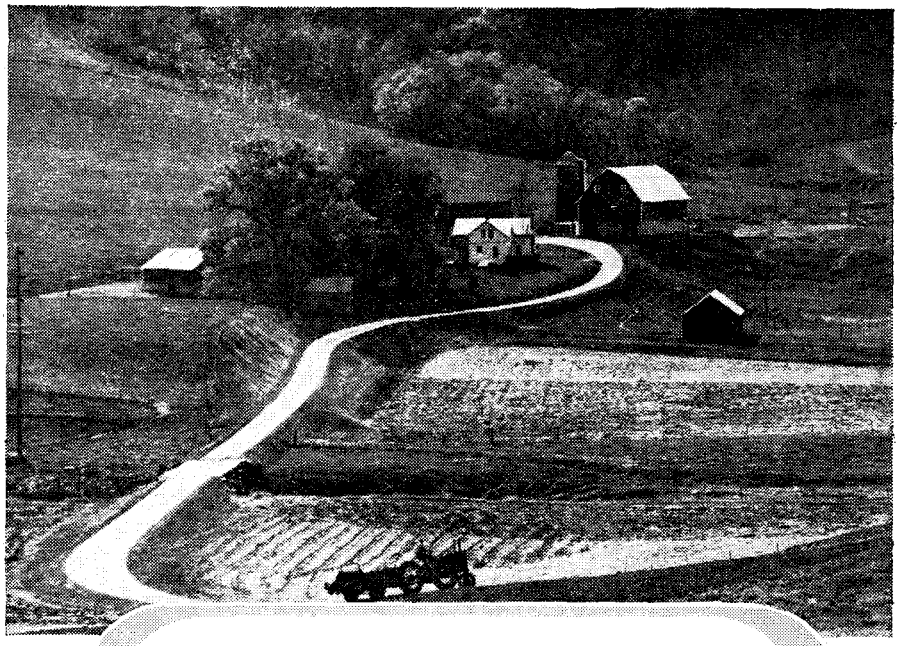
Poetry

The least profitable ware for the trade firm is poetry, a natural for the subsidized university presses, which annually bring out a number of collections that otherwise might never reach the public, in addition to volumes by recognized poets. Among the latter is ***"I Marry You," by John Ciardi*** *(Rutgers University Press, $2.75). But forty-four pages, the book is a sheaf of love poems that record the years of a happy marriage. The author,* SR*'s poetry editor, doubles as his own reviewer and explains why.*

By John Ciardi

I have never been in the position of having to assign one of my own books for review. Now, finding myself in a spot where any assignment I make is bound to be some sort of inside job, I think the only wholly open thing to do is to review it myself. Or not exactly to review it, since a reviewer is more or less expected to say that the work is good or bad, but simply to submit a statement of intent. Whether these are good poems or bad must be left to the reader. What sort of poems they try to be, however, is obviously a matter I know something about.

This is a book I have long wanted to do; a little sheaf of love poems, some new, some gathered from earlier books, made into a poetry-diary of a happy marriage: not an Important Poem in the batch, but only poems for my wife's and my children's and my remembrance as the world changes out from under us. Obviously, these are private poems in a way, but were they merely private, there would be no excuse for such a book. My aim as



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writer—as distinguished from my aim as husband—is to find the private center of this marriage so truly that the poems will touch some part of everyone's truest privacy. I think all poetry must try to find that center.

Slim as this book is, I have tried to make it some sort of total diary of marriage, from its beginning in the honeymoon gardens, on through the mortgaged hedges, on through the happy clatter of the children, and on again to a foretaste of how it must end somewhere on that last bed in which I become Paid-up Insurance.

There is a lot of death in these poems, and many readers, I cannot help but suppose, will object to that fact. I see no way of changing it. I must believe that love and death are forever entwined. Love would be unthinkable were we immortal: where would the urgency of love come from? "Had we but world enough and time," what would it matter whether we loved in this century, or the next, or the next? We love, I believe, because time is short, and because love answers and puts off our deaths. It is death makes us needy, and love is need.

That need is all the theory there is to these poems. I think the title poem says it as well as any. Let it serve as a specimen piece:

Men marry what they need. I marry you,
morning by morning, day by day, night by night,
and every marriage makes this marriage new.

In the broken name of heaven, in the light
that shatters granite, by the spitting shore,
in air that leaps and wobbles like a kite,

I marry you from time and a great door
is shut and stays shut against wind, sea, stone,
sunburst, and heavenfall. And home once more

Inside our walls of skin and struts of bone,
man-woman, woman-man, and each the other,
I marry you by all dark and all dawn

and learn to let time spend. Why should I bother
the flies about me? Let them buzz and do.
Men marry their queen, their daughter, or their mother

by names they prove, but that thin buzz whines through:
when reason falls to reasons, cause is true.
Men marry what they need. I marry you.

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Need for Ideas

By LOUIS W. NORRIS, *President, MacMurray College.*

AFTER establishing itself as a nation on the foundation of European thought, chiefly British and French, America sought to conquer the wilderness and make up its mind as it went. The result was a pragmatism that asserted a will-to-individualism and to a success that disdained world cultures.

Now that other cultures cannot be shut out, and the more enlightened are making it emphatic that they must not be, America is finding that the ideas which structure cultures—pressing for acceptance—cannot be countered merely by a fumbling practicalism. Frederick C. Gruber has edited an instructive volume of Brumbaugh Lectures, **"The Emergence of the Modern Mind"** (University of Pennsylvania Press, $2.50), a book which spotlights this need for ideas.

The American mind has a double task in equipping itself with such ideas as will set it in meaningful relation to world cultures. First, it must establish the role of individuals in their culture and in their social institutions. Perry Miller finds the individualism of Thoreau to be the lasting contribution of New England Puritanism. But this individualism will not survive in a "lonely crowd." It must learn how to remain alive, happy, and useful in a crowd. We are destined to live in crowds henceforth.

Secondly, the American mind must find a working relation with nature. The Cartesian bifurcation of mind and matter, man and nature, has been healed by an assimilation of nature to mind in Hegel, and of mind to nature in Darwin and Dewey. If we must live as close to nature as Conway Zirkle claims, it will be our biological inheritance that enables us to survive our "simplistic" philosophies. But if we can regain the conviction that nature can be understood *and mastered* by ideas, reason will not be smothered by nature, but will be instructed by it.

This was the classic struggle of Plato and Aristotle. It may be the reason why the freshness and penetration of Greek thought rarely fail to nourish the reflective. "The Greeks had ideas . . . Therefore Greek stocks are going up," says Abraham Edel. American practical-mindedness must come to the recognition that the most practical man on earth is the one who has ideas.

Robert E. Cushman would insist

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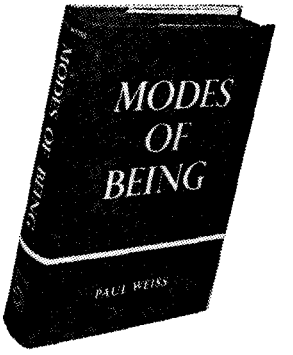
that the pursuit of ideas under Plato's tutelage is a vital therapy, and perhaps the one that most men need most of the time. His **"Therapeia: Plato's Conception of Philosophy"** (University of North Carolina Press, $6) sets out that Plato's philosophy was the "most influential attainment of classical Greek thought respecting the way of human salvation." There was for Plato no solution to the human plight of man except a persistent search for the Ideal Structure of Being. The timelessness of Plato's thought lies in the fact that he sought to assist the participant in dialogue to find his own answers to ultimate questions, rather than to convince him of ready-made conclusions.

This volume by Cushman is a kind of existentialist's treatment of Plato. It shows a thorough knowledge of the text. Its conclusion that Plato was more interested in the marriage of knowledge and virtue than in a metaphysical theory of ideas will stir further debate among the scholars. Whoever the reader is, he will, however, find a hearty incitement to the articulation of ideas that American thought needs.

IT IS not necessary to go all the way back to Plato to appropriate the ideas that are needed, according to Theodore Meyer Greene. In his **"Moral, Aesthetic, and Religious Insight"** (Rutgers University Press, $2.75) he asserts that it is Kant who has done most to "set the modern intellectual stage and to mold our contemporary ethos. . . ." By emendations and extensions to Kant, Greene shows how rational faith can find moral, aesthetic, and religious certitude.

Since pragmatism really came from Kant's reliance on the "practical reason," the postulation by the will of ideals of action, we can be glad for Greene's efforts to improve on Kant. All thought expresses a scheme of values, for each idea, conviction, or motive held is held because it is "better" than another. But Kant never spelled out sufficiently the criteria of "better," and pragmatism left us with a vague standard of "adjustment" or satisfaction. Greene does better by showing that experience is reliable, ideas are "true," if they refer to what is "coercive," "orderly" and repeatable, and "public." One may trust his religious, moral, and aesthetic "insights," if each squares with these tests. "Synoptic rationality" saves us from subjectivity, vagueness, and the paralysis of analysis. It serves well as the technique for dealing with tensions that persist indefinitely while man works out his destiny.

Three penetrating studies of western man



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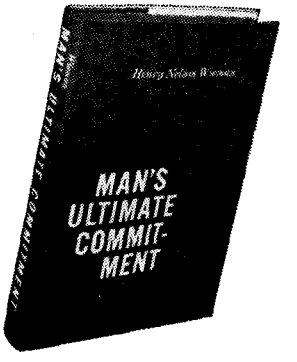

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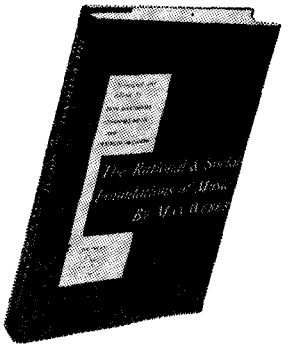

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Report from the Presses

Under the Elms

By CHESTER KERR, *Secretary of the Yale University Press and Secretary-Treasurer of the Association of American University Presses.*

WHEN the Association of American University Presses holds its annual meeting in New Haven June 18-21, the members will honor the Yale University Press in its fiftieth anniversary year and then will turn their attention to three days of mingling and meeting over common problems. The boom in the American economy may have slowed down but not the boom in American scholarly publishing. The curve on their charts has moved steadily upward since the end of World War II. It shows no sign of turning downward in 1958.

Excluding the output of the American branches of Oxford and Cambridge, more than a thousand new titles were released last year by American university presses—one out of every thirteen issued in the United States. Their total sales volume topped $8,000,000—double the total of nine years ago and not by any means merely because of increases in the prices of the books they publish. Forty presses from all over the country now belong to the Association—and several more seem likely to qualify for membership this year and next. Ten presses are now directed by men with considerable previous experience in commercial publishing. In 1957, and again in 1958, thirty of these presses received grants totaling over $300,000 from the Ford Foundation in aid of publications in the humanities and the social sciences, only half of which may come from scholars at any of these thirty institutions. In several instances the Ford grants have impelled the parent institutions of these presses to increase the appropriations so necessary to subsidize this special field of publishing. At least three presses have recently moved into expanded quarters and three more are poring over blueprints.

This evidence of expansion has brought with it no complacency. New growth means new problems and the 150 men and women who will convene in New Haven will work hard at exchanging information and opinion about ways and means of tackling these problems. August Frugé, director of the University of California Press and president of the Association, and last year's president, Lambert Davis of North Carolina, will bring before the members a plan for strengthening

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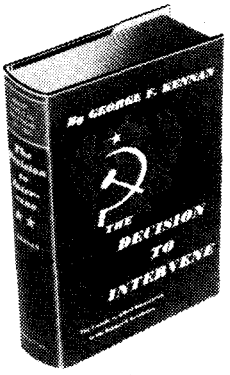

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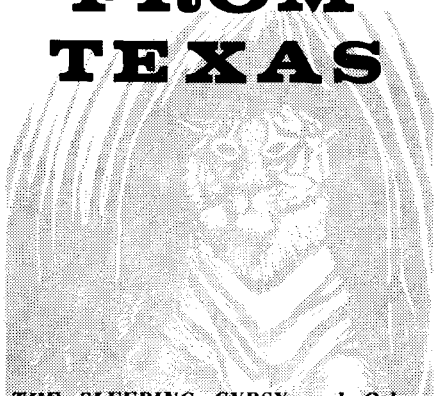

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the Association and its various cooperative enterprises. Richard Underwood of Texas will report on the special study of scholarly book manufacturing methods which he is about to direct on a nine-month leave from Texas with a Ford grant made to the Association for this purpose. Bruce Denbo of Kentucky and his committee will outline a new quarterly checklist of all university press books which the Association hopes to start mailing soon to 200,000 scholars here and abroad. Marshall Townsend of Iowa State will present a list of improvements to be made in the Educational Directory.

Quality paperbacks will be a key topic. This revolution in American book publishing has reached university communities everywhere. At least five presses—California, Chicago, Cornell, Indiana, and Michigan—have responded with their own paperback lines. Yale will join them next season and several others are dipping their toes into the water. Whether to take the dip and how will be thrashed out at length. An experienced New York trade publisher will be on hand with advice.

Qualified personnel is always a headache in a growing field, and a number of press directors at New Haven are bound to be eyeing staff members from other presses. A stroll across the Yale campus may be for purposes of a closer look at Harkness Tower or at someone else's sales manager. A dozen press directors will corner Alvin Eisenman, whose course in graphic design at the Yale Art School has a conspicuous reputation, for tips on the names of his choice students.

Eisenman and Eugenia Porter of Columbia will conduct a seminar at the meeting on new developments in design and printing of scholarly books. A fresh breeze is blowing through this end of the business and Brooke Crutchley, the distinguished printer to Cambridge University, has been imported to deliver an address on the subject.

Finally, the delegates will gather for the wind-up dinner, with an imposing list of outside guests and remarks by Datus C. Smith, Jr., former director of the Princeton University Press and past president of the Association, now head of Franklin Publications, which exports translations of American books to the Near and Far East. George Parmly Day may also be prevailed upon to say a few words. It was Mr. Day, aided and abetted by his famous brother, Clarence Day, Jr., who started the Yale University Press in 1908—in a tiny office in the old Ginn Building in New York, where Mr. Day was still busy in Wall Street.

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Literary Horizons

Continued from page 16

the other hand, his manuscript—which was written, Mr. Cady says, in the Twenties—shows an extraordinary appreciation of Crane's talents, and one senses Crane's presence.

Turning to criticism, we come upon the revised edition of W. M. Frohock's **"The Novel of Violence in America"** (Southern Methodist University Press, $4.50). Frohock has retained his chapters on Dos Passos, Wolfe, Farrell, Caldwell, and Steinbeck, has virtually omitted his chapter on James M. Cain, has emended and improved his essays on Faulkner and Hemingway, and has added a chapter on Robert Penn Warren, a discussion of paperbacks, and a fine, warm tribute to James Agee.

The present edition is considerably less schematic than its predecessor and therefore more rewarding. Professor Frohock makes less than he did of the distinction between "novels of erosion" and "novels of violence," and he tries harder to deal with each novelist according to his merits. Although a dogmatic note is sounded now and then, the book on the whole is a sympathetic and valuable study of contemporary fiction.

Peter Lisca's **"The Wide World of John Steinbeck"** (Rutgers University Press, $5) is in many ways a typical academic performance, based on careful research, largely devoted to detailed summaries and analyses of individual books, and expressing strong enthusiasm for its subject. Mr. Lisca's determination to make the best possible case for Steinbeck is a healthy corrective to a good deal of casually negative criticism, and fortunately he does not push his enthusiasm impossibly far. He recognizes the decline in Steinbeck's recent work, and writes with reluctant severity about "East of Eden," "Sweet Thursday," and "The Short Reign of Pippin IV." He tends to attribute this falling off to the fact that Steinbeck has allowed himself to become a public figure, but I wonder whether this is not as likely to be effect as cause.

In **"The Novels of Waldo Frank"** (University of Pennsylvania Press, $5), William Bittner devotedly examines the career of a more enigmatic and much more difficult writer than John Steinbeck. Whether Frank deserves the praises Bittner heaps upon him, he deserves far more critical attention than he has recently received in this country. A serious writer for more than forty years, highly esteemed in South America and also, on various occasions, in

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Gainesville, Florida

France and in this country, he has of late been rarely mentioned in discussions of literature in the U.S.

Bittner makes the most of Frank's fiction, from the early "lyric" novels such as "City Block" and "Rahab," through the "Symphonic," "Death and Birth of David Markand" and "The Bridegroom Cometh," to the comparatively recent "Not Heaven," which I cannot regard as highly as he does. Moreover, though the fiction is his avowed theme, he touches on the principal works of nonfiction.

Bittner does justice, and perhaps no more than justice, to Frank's seriousness and originality as a novelist. It is a question, however, whether he has come to terms with Frank's philosophy. That it is at the heart of the novels he of course realizes, and he discusses it very well, but he does not try to say what the philosophy means to him. This puts him in a curious position, for Frank has always demanded converts rather than mere readers.

Finally we have two books about a remarkably interesting and productive literary group. John M. Bradbury's **"The Fugitives"** (University of North Carolina Press, $5) is a careful and respectful but by no means adulatory study of the writers who came together in Nashville in the early Twenties. Among those associated with *The Fugitive* in 1922 were John Crowe Ransom, Allen Tate, and Donald Davidson, with Robert Penn Warren and Merrill Moore joining the staff soon after, Arthur Lytle coming in at the end, and Cleanth Brooks just missing the boat. After discussing *The Fugitive* and tracing the early careers of Ransom, Tate, and others, Bradbury goes on to describe the agrarian manifesto and the 1930 anthology, "I'll Take My Stand." He continues with detailed discussions of Ransom, Tate, and Warren and briefer examinations of other members of the group. It is a solid volume, with an important bearing on the fiction, poetry, and especially criticism of our time.

Donald Davidson's **"Southern Writers in the Modern World"** (University of Georgia Press, $3.50) is made up of three lectures delivered at Mercer University last fall. It is lively, personal, and opinionated. In the first lecture Mr. Davidson talks about *The Fugitive*, describing not only the cultural situation but also the personal relations out of which the magazine grew. In the second he belligerently defends the point of view of "I'll Take My Stand." In the third, talking about writers and universities, he offers the conclusion that, whether universities are good for writers, writers are good for universities.

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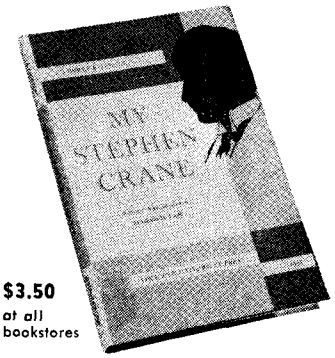

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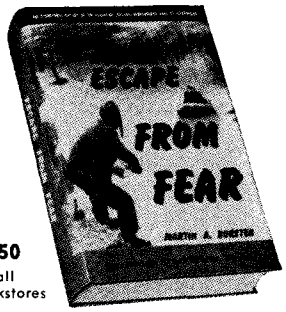

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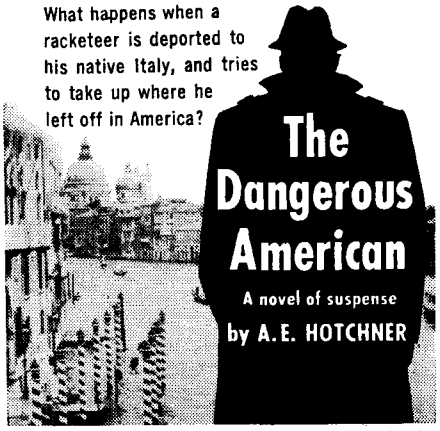
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Companion to Policy

Continued from page 14

viet Ideology" (Columbia University Press).

The Harvard Press surprised me with the swift production of three books that were given as college lectures this past season, and that we had broadcast live to a Boston audience on our educational television station (WGBH). These were James B. Conant on Germany ("Germany and Freedom"); Dean Acheson on foreign policy ("Power and Diplomacy"); and Learned Hand on the self-defined scope of the Supreme Court ("The Bill of Rights"). Here in lecture, broadcast, and book we see university extension delivering its full impact—the book of course has the largest and longest reach. We see here also three graphic demonstrations that the man with something to say is most apt to say it in telling fashion and within a space that will not exhaust the reader.

Jump from Cambridge to the Midwest, and you find that the Indiana University Press has brought out a book that explains what the President means when he tells a press conference that Japan must trade with China ("Japan's Economic Dilemma," by Jerome B. Cohen). A timely description of UNESCO is another product of the press in Bloomington ("UNESCO: Purpose, Progress, Prospects," by Walter Laves and Charles Thomson).

"Coal and Steel in Western Europe," by Norman Pounds and William Parker, is also an Indiana book that illuminates current developments. In the background of the news also is their book on the peace-time potential of nuclear power ("Energy for Man," by Hans Thirring). A companion book by the Harvard Press is Donald J. Hughes's "On Nuclear Energy" in which a Brookhaven scientist discusses what he aptly calls "the international atom" in its relation to safety, security, and the A.E.C.

OFTEN as timely as the Sunday supplement are the books that illuminate our history. Three Civil War centennial books of the Indiana Press commanded the front page of *The New York Times* book review on a Sunday last November ("Numbers and Losses in the Civil War," by Thomas L. Livermore; "The Memoirs of General William T. Sherman," introduced by B. H. Liddell Hart; and "Grant and Lee," by Maj. Gen. J. F. C. Fuller). This, Bernard Perry, director of Indiana University Press, tells me, was their most successful project of the

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Social Class in American Sociology, by Milton M. Gordon, Wellesley College. A survey and analysis of the major sociological and anthropological contributions to the study of social class in America of the period 1925-1955. Special attention has been given to the community studies, such as those of the Warner school, the Lynds, and Hollingshead. **$6.00**

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Soldier in White, The Life of General George Miller Sternberg, John M. Gibson, North Carolina State Board of Public Health. A biography of the Civil War Army doctor, inventor and writer, who became Surgeon General during the Spanish-American War and whom many regard as America's greatest bacteriologist. **$6.75**

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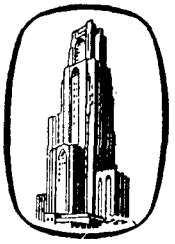

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E. H. L.

University of Pittsburgh Press
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year. Centennials are an unfailing news feature. The story back of Elting Morison's eight-volume "Letters of Theodore Roosevelt" (Harvard Press) is the feature of the Harvard Alumni Bulletin's T. R. Centennial Issue this May.

A lucky accident landed V. P. Menon's "Transfer of Power in India" (Princeton University Press) in my bag for a Navy cruise last summer. When it was too rough to be on deck, I lay in my bunk and learned from Menon's classic reporting, as one participating in the whole infinitely complex years of negotiation, political frustration, and re-negotiation, why British India had to break up into two nations where there had been one, thereby diluting and eroding a vast part of the energies of our contemporary world.

It would have been good luck for Mr. Nixon and all concerned if somebody had sneaked into his bag Palmer's "Search for a Latin American Policy" (Florida), or Alexander's "Communism in Latin America" (Rutgers), or Thomas McGann's description of successful practices in American foreign policy with our neighbors to the South half a century ago, "Argentina, the United States and the Inter-American System 1880-1914," (Harvard).

It might have been fortunate if the staff operatives who have been muddying our relations with Canada from inside the Senate Internal Security sub-committee had read Park's "The Culture of Contemporary Canada," (Cornell), or if anybody in Mr. Dulles's back office had time to read the timely book Cornell has reissued, "The Middle East in World Affairs," by Lenczowski.

The universities have brought out a useful shelf on the Middle East the past year: Gibb, "Islamic Society and the West" (Oxford); Bernstein, "The Politics of Israel" (Princeton); Potain, "The Kingdom of Jordan" (Princeton also). For a more general introduction to emerging new nations, Cornell produced Hunsberger's "New Areas in the non-Western World."

Current headlines are hardly more timely than the titles of the books that our university presses have brought out in the past year on domestic issues:

On labor unions — "The Worker Views His Union," Seidman (Chicago); on the troubles of the farmer—"Farm Trouble," Soth (Princeton), and "Farm Prices: Myth and Reality," Cochrane (Minnesota); on inflation—"Inflation," Back (Brown); on the race issue—Harlan's "Separate and Equal" and Miller's "Racial Discrimination in Private Education," both by Chapel Hill; and Kephart's "Racial

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Factors and Urban Law Enforcement," by Pennsylvania.

Unfortunately, it is all too rare to find a scholar gifted with the facility of the journalist. Our educational system is heavily accountable for this imbalance and our whole society is the poorer for it, in that so much of its intellectual resources await translators.

But it is the glory of our university presses that they will produce the needed books of solid substance without pre-assurance of market success. They thus bridge for those who will make some effort the many gaps between what the scholar knows and what the citizen needs to know. For as my old friend, Ralph Barton Perry, said in the title of his last book, "The Citizen Decides" (Indiana).

But the greater gap is between those who know and those who want to know and don't know where to look. No one can return from a college reunion after a lapse of years without realizing how many everyday garden variety of Americans are eager to be informed and grateful for any help at it.

They are seeking sound sources of information. Their lack is largely in knowing where to turn. In the distracting competition for their attention to the latest thriller, they are hard put to find the keys to reality. What our university presses most need, to increase their service of enlightenment, is simply press agentry. People need to be told where to look. Publicity and promotion are indeed the major inadequacy of our university presses—perhaps inevitably.

With most of us it is only a fortunate chance if we pick up such a strategic book as "Problems of Power in American Democracy" (Wayne State University Press). As Harold Lasswell says in this book:

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A Russian Proposal

Continued from page 15

rarely coincide with those of Americans. That is right. But some people conclude from this that Americans cannot use the studies written by Russians, and vice versa. This is utterly wrong. Whatever may be the concepts, facts still remain facts. As to the concepts, it is known from history that progressive ideas always ultimately conquer. So let history decide.

I AM in no position to judge for all the branches of science. But I should like to make a critical comment concerning the university presses' publications that deal with American literature. There are far too few books and surveys that discuss the literature of today. I think that René Wellek and Austin Warren are quite right when they say in their "Theory of Literature" that "if many second- or even tenth-rate authors of the past are worth study, a first- or even second-rate author of our time is worth studying too. It is usually lack of perception or timidity which makes academics reluctant to judge for themselves. They profess to await the 'verdict of the ages,' not realizing that this is but the verdict of other critics and readers, including other professors."

Russian readers, and, what is more important, Russian translators have no chance to get acquainted with a scientific survey of contemporary American literature, for the simple reason that it does not exist.

The importance and the necessity of such a survey are quite obvious. Translation of books is the most efficient and powerful means of cultural exchange. But naturally we cannot expect that everything published in the U.S. will be translated into Russian and vice versa. So there arises the problem of selection, which involves the questions of knowledge, orientation, comparison, etc. I am sure that in this respect annual surveys based on a scientific approach to the problems of literature would be more

LITERARY I.Q. ANSWERS

(With some footnotes for the dubious or the curious): 1. Thomas Chatterton. 2. Friedrich Nietzsche. 3. John Milton. 4. James Whitcomb Riley (cf. Richard Crowder, "Those Innocent Years," p. 79). 5. James MacPherson. 6. Fritz Kreisler. 7. George Psalmanazar (cf. the London *Times*, 18 October 1954). 8. Pierre Daninos and Major Thompson. 9. Stendhal, "A Roman Journal." 10. Charles Dawson (cf. article by Claud Cockburn, *Punch*, 1 December 1954).

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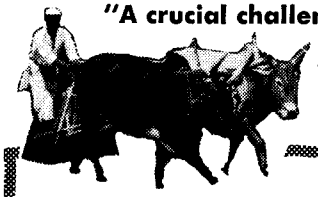

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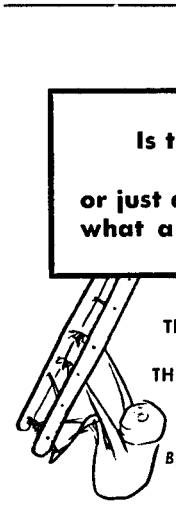

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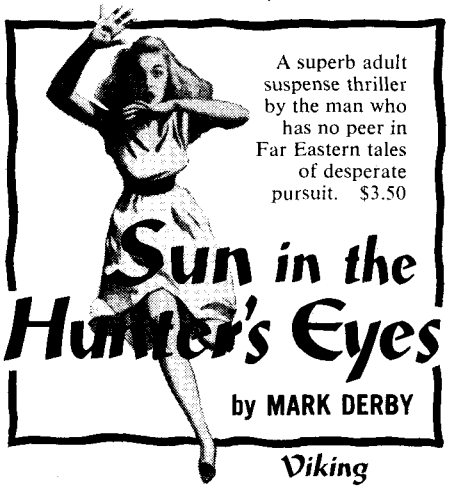

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helpful to Russian publishing houses, libraries, and translators. And it appears that American university presses are fit to undertake such a job.

The recent agreement on intercultural exchange offers some good chances to establish close connections between American and Russian universities, as well as personal contacts between scientists. Practically, some steps in this direction have already been taken. A fortnight ago I saw a volume of articles and essays on Slavic literatures and languages published by the Soviet Academy of Sciences. Among the contributors I found the name of R. Jacobson, a well-known American Slavist. I think this kind of collaboration is most welcome.

Another point where the intercultural exchange could be developed to the benefit of scientific progress is book exchange. It does exist between some libraries. It can be arranged between certain university divisions and chairs. But personal book exchange seems to be most reasonable and efficient. Such personal exchange can easily escape the stumbling blocks of currency and language. Suppose an American Slavist, who knows the Russian language, agrees to exchange books with a Soviet Americanist. I am sure both would profit from the agreement, both would get whatever would have been published in the field of their scientific interests. And this is but one example in a long row of similar cases.

Of course, all these things have to be carefully thought over. Well, perhaps it is time to do the thinking. Our governments have settled an agreement. The rest remains with the universities.

FRASER YOUNG'S LITERARY CRYPT NO. 782

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 782 will be found in the next issue.

KZ AZJS ZOSXSAD QX

KCS FSRQOOQOR ZD G

AQDSAZOR LZNGOTS.

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Answer to Literary Crypt No. 781

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430 Sterling Court
Madison 6, Wisconsin

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"Ivory Tower"

Continued from page 26

believe. The view from the tower makes plain that many men prefer the nursery rhyme or the heroic tale to the narrative of their own nature, prefer to believe that "fall out" is an army order rather than a theological description of the human situation, a scientific description of atomic "waste," or a political description of the nations' contrived alliances. Those who maintain the view see with a deeper pain than the charge of academic arrogance provides, a pain born of a realism needed to save action from fanaticism, reflection from impotence, and both from final irrelevance to the lot of man.

Those who man the tower, moreover, are not neutral spectators, "sitting this one out," indifferent to the world. They are committed men, but their commitment is at a different level. They are not bakers but nutritionists. Their concern is not with man's tastes but with their needs, not with their appetites but with their health. Their objectivity is not a sterilization of concern, but a concern not to be distracted by false security or personal preference from the primary task of watchful discovery. They accept their unpopularity and loneliness as man's birthright. They know how short-lived is the popularity with the crowd—bargaining birthright for a mess of pottage. Their commitment to man's higher nature is real but not noisy, and they know this fragile nature is strangled if clasped tightly.

Though lonely, such men are not alone. They work under the imperative to communicate. They know that the tower stands within the city, and that it is maintained by men who may never have ascended its stair but are as worthy of its vision. It is for them as well that they watch. Their view is sacramental, supported as they are on the shoulders of men of every century and culture. The tower's insulating moat in our time has disappeared in the sand of man's wider meeting. Only the bridge of understanding remains to separate man from man. To cross this bridge is the final function and most delicate art of communication. For to do so is to turn communication into community, the view from the tower into the remaking of men. As ally in the effort, the university press is to be challenged and praised. On its success or failure hinges in no small measure the final meaning of "ivory tower"—a center of sanity or a final blackened tomb. —GLENN OLDS,

President-elect, Springfield College.

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(Continued from page 57)

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KINGSLEY DOUBLE-CROSTIC NO. 1265

Reg. U.S. Patent Office

By Doris Nash Wortman

DEFINITIONS	WORDS
A. Proust's character based on life of Saint-Saëns ("Remembrance of Things Past").	50 5 32 131 12 123 60 103
B. The person whom a Jane Austen character aimed at marrying.	176 52 162 98 151 124
C. Menace.	138 132 47 107 159 139 41 167
D. Emir of Afghanistan, first person we associate with owning the Koh-i-noor (18th cent.; 2 wds.).	31 23 141 94 33 68 117 110 146
E. What we sharpen edged tools on, dry or wet.	181 126 67 168 14 149 9 189 114
F. U.S. newspaperman who developed our R.F.D. system (1857-1927).	59 24 156 125 91
G. Take in as food.	127 2 38 35 81 73
H. Written communication.	173 16 18 90 21 153
I. Hungarian composer ("Merry Widow"; 1870-1948).	174 51 4 163 82
J. In improved circumstances (2 wds.).	20 78 22 10 142 154 118 72 134
K. Rainbows.	49 105 166 187 54 64
L. Symbol of personal cruelty in U.S. literature.	121 75 190 34 133 83
M. Geometry term for the locus of the foot of the perpendicular from center of a conic on its tangent.	158 92 17 182 71 69 6 79 116 88
N. Forceful striking; shock; collision.	129 178 109 36 160 119
O. Make bloody.	27 76 106 150 111 15
P. Turkish city now known as Izmir.	175 113 179 136 57 25
Q. Take a hint.	1 66 177 46 80
R. The nostrils.	95 152 44 74 61
S. Keen and wary watchfulness.	144 29 8 135 186
T. Minister of the highest rank accredited to a foreign government.	7 26 122 96 137 128 104 148 19 86
U. Traduce, slander.	89 120 101 147 37 43
V. Jurisdiction of such an official as Word D.	170 84 188 99 102 112 145
W. Make a slight, sharp metallic sound.	3 11 185 40 87
X. The peculiar nature of *homo sapiens*.	169 63 93 108 55 56 58 155
Y. A squid.	65 115 165 70 143 45 171
Z. Bumptious.	30 39 164 48 77
Z-1. Amer. painter (panels in Boston Public Library; 1852-1911).	172 157 183 53 13
Z-2. Describing the moon when between halfmoon and full.	97 140 42 62 180 184 130
Z-3. Gumbo.	100 161 28 85

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . Black squares indicate ends of words: if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.

		1 Q	2 G		3 W	4 I	5 A	6 M	7 T	8 S	9 E		10 J	11 W	12 A	13 Z
	14 E	15 O	16 H	17 M		18 H	19 T		20 J	21 H		22 J	23 D	24 F		25 P
26 T	27 O	28 Z³	29 S	30 Z	31 D	32 A		33 D	34 L	35 G	36 N	37 U		38 G	39 Z	40 W
41 C		42 Z²	43 U	44 R	45 Y	46 Q	47 C	48 Z		49 K	50 A	51 I		52 B	53 Z¹	54 K
55 X		56 X	57 P		58 X	59 F	60 A	61 R		62 Z	63 X	64 K	65 Y	66 Q	67 E	68 D
69 M		70 Y	71 M	72 J	73 G	74 R	75 L	76 O		77 Z	78 J	79 M	80 Q	81 G		82 I
83 L	84 V	85 Z¹	86 T	87 W	88 M	89 U		90 H	91 F	92 M		93 X	94 D	95 R	96 T	97 Z²
98 B	99 V		100 Z³	101 U		102 V		103 A	104 T	105 K	106 O	107 C		108 X	109 N	110 D
111 O	112 V	113 P	114 E	115 Y	116 M		117 D	118 J	119 N	120 U	121 L		122 T	123 A	124 B	
125 F	126 E	127 G	128 T		129 N	130 Z²		131 A	132 C	133 L		134 J	135 S	136 P	137 T	138 C
	139 C	140 Z²	141 D	142 J		143 Y	144 S	145 V		146 D	147 U	148 T		149 E	150 O	
151 B	152 R	153 H	154 J	155 X		156 F		157 Z²	158 M	159 C	160 N	161 Z²	162 B	163 I	164 Z	165 Y
	166 K	167 C		168 E	169 X	170 V		171 Y	172 Z¹	173 H	174 I	175 P		176 B	177 Q	
178 N	179 P		180 Z²	181 E	182 M		183 Z¹	184 Z²	185 W	186 S	187 K	188 V	189 E	190 L		

SOLUTION of last week's Double-Crostic will be found on page 9 of this issue.

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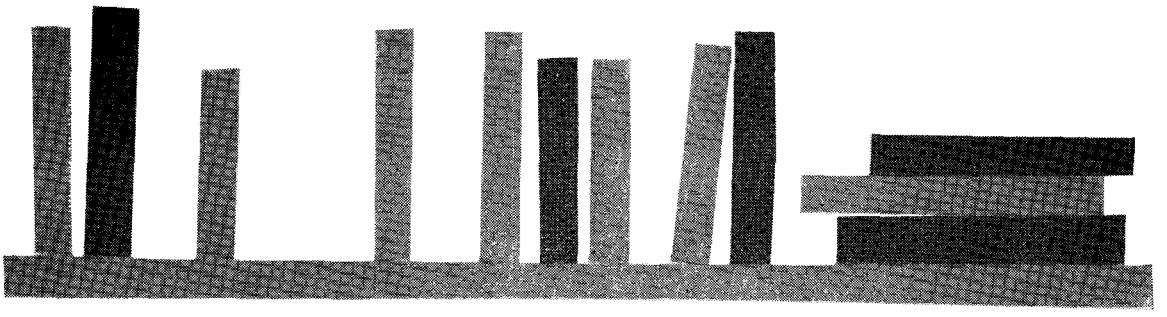
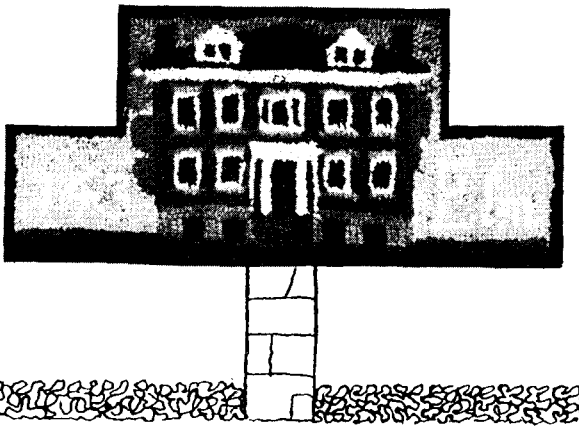
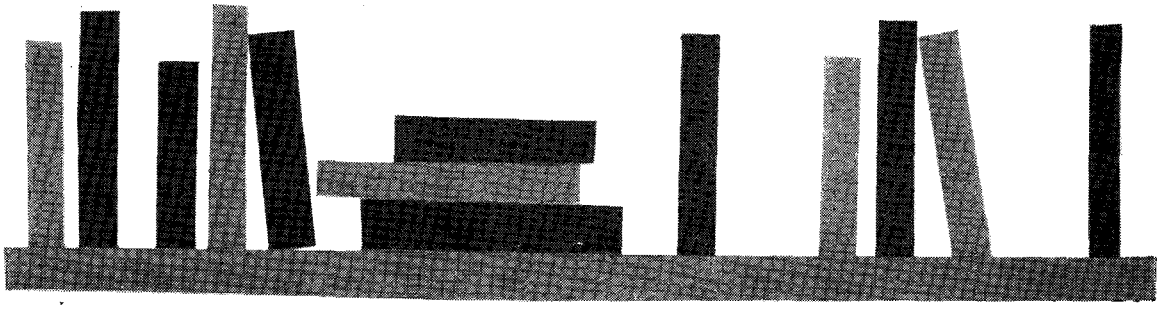


The Yale University Press

1908 - 1958





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